Hobart College Library 28534

The Living Church

A Weekly Record of its Mes[illegible] its Work and its Thought

Vol. XVI. No. 26 Chicago, Saturday, September 23, 1893 Whole No. 775

Church Furnishing

TIFFANY · GLASS · & · DECORATING · COMPANY ·

FURNISHERS · & · GLASS · WORKERS · DOMESTIC · & · ECCLESIASTICAL ·

· DECORATIONS · · MEMORIALS ·

· 333 · TO · 341 · FOURTH · AVENUE · NEW · YORK ·

Church Furnishing

MONUMENTS
Set in any part of the United States

Executed in Granite, Marble, and Stone.

Correspondence solicited for work to be set this season.

***

J. & R. LAMB,
59 Carmine St., - New York.

New Publications

HARPER'S MAGAZINE

CONTENTS OF THE OCTOBER NUMBER.

An article, *Manifest Destiny*, by the Hon. Carl Schurz; Edwin Lord Weeks's paper, *From the Black Sea to the Persian Gulf by Caravan*, with 13 illustrations by the author; Thomas A. Janvier's illustrated paper on *Lispenard's Meadows;* Richard Harding Davis's *Undergraduate Life at Oxford*, with illustrations; Mrs. Pennell's *A French Town in Summer*, illustrated by Joseph Pennell; Colonel Dodge's *Riders of Syria*, with illustrations; *Our National Game-bird*, by Charles D. Lanier, illustrated by A. B. Frost; *The Childhood of Jesus*, by Henry van Dyke, with illustrations; Francis Dana's story, *A Pirate in Petticoats;* Charles Roper's paper on *Witchcraft Superstition in Norfolk;* Poems, Serials, etc.

HARPER & BROTHERS, Publishers, N. Y. City.

New Publications

THE CONGREGATION'S RIGHT

to take part in the Hymnody of the Services of the Church will not be abridged if the tunes used are those in **Messiter's Musical Hymnal,** just published.

"One dominant and capital feature of the book is the congregational character of the music, which is not over elaborate nor of extreme compass."—*Living Church.*

"The general character of the music is distinctly congregational."—*Church Standard.*

"Mr. Messiter's methods are always dignified and stately; the *tempo* which he chooses is well fitted for congregational song."—*Church Standard.*

Cloth, white edge, - - - - $1 50
Extra cloth, gilt edge, sewed flexible on tape (will lie open flat when in use on organ or piano) - - - 2 00
Red Turkey morocco, gilt edged, sewed flexible, - - - - - 3 50

We shall be pleased to correspond with the Clergy or Organists with a view to the introduction of this work into choirs throughout the country.

Descriptive circulars with specimen pages will be sent free to any one on application.

E. & J. B. YOUNG & CO.
Cooper Union, 4th Ave., New York.

JAMES POTT & CO.
AGENTS FOR THE BAGSTER BIBLES CAMBRIDGE BIBLES PRAYER BOOKS & HYMNALS
PUBLISHERS BOOKSELLERS & IMPORTERS
HEADQUARTERS THEOLOGICAL GENERAL LITERATURE
114 FIFTH AVENUE NEW YORK

EVERY "HOME-BODY"
as well as every other body should read the
LADIES' HOME JOURNAL.

20th Edition, postpaid for 25c, (or stamps).
THE HUMAN HAIR,
Why it Falls Off, Turns Grey and the Remedy.
By Prof. HARLEY PARKER, F.R.A.S.
D. N. LONG & Co., 1019 Arch St., Philadelphia, Pa.
"Every one should read this little book."—*Athenæum.*

New Publications

JUST RECEIVED
Two Libraries of second-hand Theological Books.
o—*SEND FOR CATALOGUE.*—o
A full assortment of Theological books kept in stock.
CROTHERS & KORTH,
246 Fourth Avenue,
Between 19th & 20th Sts, New York.

The only Harmony book ever written, that can be readily understood by the average student.

GOODRICH'S
Analytical Harmony.

(*A new Theory of Composition, from the Composer's standpoint.*)

Clearer and more helpful than anything I have seen ARTHUR FOOTE.
A welcome relief from our present difficulties. WM. H. SHERWOOD.
Invaluable to teachers and pupils. EMIL LIEBLING.
It will be eminently successful. CLARENCE EDDY.
Goodrich has solved the great problem. B. MOLLENHAUER.
Delightfully clear. HARRISON WILD.
Plainly expressed and easily understood. JOS. H. GITTINGS.

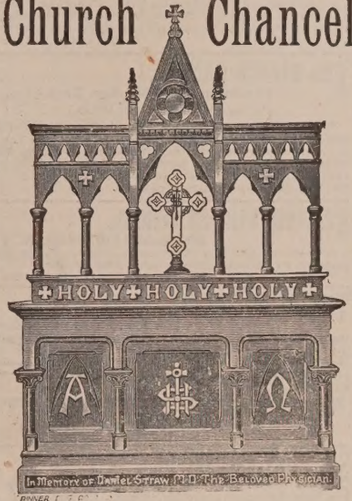
A COMPANION VOLUME TO "MUSICAL ANALYSIS."
—PRICE, $2.00.—

THE JOHN CHURCH CO.,
Cincinnati—New York—Chicago.

Church Cushions
HASSOCKS, ETC.
Correspondence Solicited.
Ostermoor & Co., 116 Elizabeth St. New York.

Church Furnishing

And
Church Chancel



FURNITURE
Of Every Description. Special Designs Free.
ADDRESS
PHŒNIX M'F'G. CO., - Eau Claire, Wis.

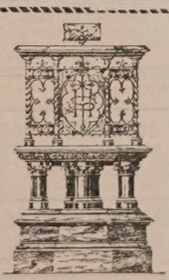
Office, 105 E. 17th St, New York, Near Union Sq, Works, London, Eng., Orange, N. J.

MEMORIAL WINDOWS,
Stained Glass for Dwellings,
CHARLES BOOTH.

CHURCH FURNISHINGS
In Wood, Metal, and Stone.
COMMUNION PLATE.
CHARLES F HOGEMAN

ST. AGNES' GUILD

St. Agnes' Guild of Calvary church, Chicago, solicits orders for Eucharistic Vestments, Cassocks, Cottas, Girdles, Altar Hangings, and Linens, Choir Vestments, etc. Address, REV. WM. B. HAMILTON, RECTOR, 274 S. OAKLEY AVE. CHICAGO



Cox Sons, Buckley & Co.
Church Furnishers,
8 East 15th Street,
New York.
Correspondence desired.

Christian Art Institute
R. GEISSLER,
52 & 54 Lafayette Place, New York.
Stained Glass,
Plain, Geometrical, Mosaic.
A specialty.
FIGURE WINDOWS
IN THE HIGHEST STYLE OF ART.

Educational

Study of the Bible and Church History
by correspondence. The study-term of the S.H.S.H.S. begins Oct. 1. Applications should be sent at once to Miss SMILEY, St. Anna's Hall, 428 West Twentieth St., New York City. Information given gladly.

A YOUNG LADY
who has just finished a several years' course at the Metropolitan Art School, the Art Students' League, and Cooper Institute in New York, seeks a position as Instructor in Drawing and Painting. Prang's Normal Course has formed a part of her work, and she is otherwise thoroughly equipped. Address Miss ETTA ANDREWS, care of the Baker & Taylor Co., 740 and 742 Broadway, New York.

THE GENERAL THEOLOGICAL SEMINARY.
Chelsea Square, New York.
The Academical Year begins on Wednesday in the September Ember Week, with the entrance examination at 9 A. M. The students live in the building. Furnished room, with board, coal, gas, and care of room, $225 per annum, payable semi-annually in advance
SPECIAL STUDENTS admitted, and a POST-GRADUATE course for graduates of Theological Seminaries.
The requirements for admission and other particulars c n be had from
The REV. E. A. HOFFMAN, D.D., D.C.L., Dean.

CONNECTICUT

DARIEN SELECT SCHOOL.
Church boarding school for boys. Home life. Careful training by clergyman. Fall term Sept. 21st. W. STURTEVANT RAFTER, B.A., Darien, Conn.

CANAAN ACADEMY, Canaan, Conn.
Home for 20 boys. Three Masters. College or Business. Backward boys a specialty. $500 a year. *No extras* Address RECTOR.

BETTS ACADEMY, Stamford, Ct.
55th Year. Classical and Academic Courses. Special Features: Making the individual the basis of work; home influences; learning "how to study," of first importance; cultivation of habits of observation and research; symmetrical development of physique
WM. J. BETTS, M.A. (Yale), Principal.

CALIFORNIA

ST. MATTHEW'S SCHOOL FOR BOYS.
Twenty-seventh year. San Mateo, Cal.
The REV. ALFRED LEE BREWER, D.D., rector.

COLORADO

DENVER EPISCOPAL SCHOOLS.
Wolfe Hall, for Girls; Jarvis Hall (Military), for Boys. Teachers, graduates of best Eastern Colleges. Attention is called to the curative qualities of this atmosphere for delicate constitutions. Catalogues on application to Principals.

DISTRICT OF COLUMBIA

Whittingham Institute, Takoma Park,
D. C., ON THE HEIGHTS ABOVE WASHINGTON.
A Boarding and Day School for Young Ladies and Children. All Departments. Experienced Teachers. All the advantages of the National Capital as an educational centre. Pure air. Purest water. Moderate charges. Write for catalogue.

ILLINOIS

ST. ALBAN'S SCHOOL, Knoxville, Ill.
A Classical and Military School for Boys. First-class in all departments. Everything up to the times. The latest methods of mental and physical culture. Boys are prepared for business or for college. REV. C. W. LEFFINGWELL, Rector and Founder. [1890]

ST. MARY'S SCHOOL, Knoxville, Ill.
(Twenty-sixth year). An institution of the Province of Illinois. A magnificent building, new furniture and apparatus. Social, sanitary, and educational advantages unsurpassed. Number of pupils limited to one hundred. Reference made to past and present patrons in nearly every city in the West. REV. C. W. LEFFINGWELL, Rector and Founder (1868).

Educational

ILLINOIS—Continued.

WATERMAN HALL, Sycamore, Ill.

THE CHICAGO DIOCESAN SCHOOL FOR GIRLS.

Opened Sept. 18th, 1889. Bishop McLaren, D. D., D C. L., President of the Board of Trustees. The Rev. B. F. Fleetwood, S. T. D., Rector. Board and tuition $300 per school year. Address REV. B. F. FLEETWOOD, S.T.D., Sycamore. Ill

KIRKLAND SCHOOL,

38-40 Scott St., Chicago.

Will re-open Wednesday, Sept. 20th. Full course, beginning with kindergarten. Prepares for college. Principals, MISS KIRKLAND and MRS. ADAMS.

MASSACHUSETTS

Miss Clagett's Home and Day School.

For Girls. 252 Marlborough St., Boston, Mass.

Re-opens Oct. 3rd. Specialists in each department. References: Rev. Dr. DONALD, Trinity Church; Rev. Dr. JOHN S. LINDSAY, St. Paul's; Pres. WALKER, Inst. Technology.

THE CAMBRIDGE SCHOOL.

For young ladies. Office, 10 Garden St., Cambridge, Mass. Advantages of Boston. Quiet of Cambridge. Comforts of home, Small numbers. The manual sent on request. Mr. ARTHUR GILMAN is the Director.

MISSISSIPPI.

ST. THOMAS HALL, Holly Springs, Miss.

A Classical and Military School for Boys. Four instructors. Large buildings. Grounds cover 18 acres. Expenses, $175. Thoroughly equipped in all departments with the best modern school furniture. Strict military discipline. Under the control of Bishop Thompson. Address Rev. P. G SEARS, Principal.

MARYLAND

THE WOMAN'S COLLEGE OF BALTIMORE.

Rev. JOHN F. GOUCHER, D.D., President.

An Institution of Highest Grade for the liberal education of Young Women. Several regular College courses leading to the degree of B. A. Select courses, combining Literary or Scientific studies with Music, Art, Voice Training, and Physical Training. All departments in charge of specialists. The next session will begin September 19th. For Program, address

THE WOMAN'S COLLEGE, Baltimore, Md.

MICHIGAN

MICHIGAN FEMALE SEMINARY.

Kalamazoo, Mich. A superior school and refined home. Opens Sept. 14th, 1893. Send for catalogue No. 27. LOUISE B. SAMPSON, Principal.

AKELEY INSTITUTE.

Grand Haven, Mich.

Church School for Girls. Fine buildings; excellent opportunities. Board and tuition, $200. Accommodations for seventy-five boarding pupils. Send for catalogue.

MISSOURI

BISHOP ROBERTSON HALL.

Formerly the SCHOOL OF THE GOOD SHEPHERD, 1607-1517 S. Compton avenue, St. Louis, Mo. A boarding and day school for girls. For catalogue apply to

THE SISTER SUPERIOR.

MINNESOTA

SHATTUCK SCHOOL, Faribault, Minn.

A Church Boarding School.

Very thorough and full course for college or business. Illustrated catalogue gives full information. Several half-scholarships for boys of high character and ability. The REV. JAMES DOBBIN, D.D., rector.

St. MARY'S HALL FOR GIRLS.

Twenty-eighth year opens September 21st, 1893. Terms, $350 per year. Rt. Rev. H. B. WHIPPLE, D.D., LL.D. rector; Miss ELLA F. LAWRENCE, Principal. Pupils are prepared for College examinations. Certificate admits to Wellesley. For catalogue address ST. MARY'S HALL, Faribault, Minn.

ST. CATHERINE'S SCHOOL.

139-141 Pleasant Ave., St. Paul, Minn.

Visitors: The Rt. Rev. H. B. Whipple, D.D., LL.D., The Rt. Rev. M. N. Gilbert, D.D., S.T.D.

Terms: $400 per year. Prepares for Eastern Colleges. A limited number of boarders received. Apply for catalogue to the principal, Miss M. S. DUSINBERRE.

NORTH CAROLINA

GRANVILLE INSTITUTE, Oxford, N. C.

Church School for Girls in the health belt of North Carolina. The Misses HILLIARD, Principals. College preparation. Excellent advantages in Music and Art. Terms moderate. School endorsed by the Bishop of North Carolina. For circulars apply to the principals.

NEW HAMPSHIRE

HOLDERNESS SCHOOL FOR BOYS.

Plymouth, N. H.

The Rev. LORIN WEBSTER, M.A., Rector; the Rt. Rev. W. W. NILES, D.D., President of Trustees. Thorough instruction, loving care, and a pure and wholesome home, and healthful and beautiful surroundings. Terms, $350; for boys of New Hampshire, $300. No extras. For catalogue address the Rector at the School.

Educational

NEW JERSEY

BAQUET INSTITUTE, "Chestnut Heights," Short Hills, N. J.

18 miles from New York City. French and English Church School of highest order for girls. References: Rt. Rev. T. A. Starkey, D. D. HARRIET S. BAQUET, Prin.

ST. HILDA'S SCHOOL, Morristown, N. J.

Boarding School for Girls. Terms per school-year $250. Music extra. Address, SISTER SUPERIOR.

ST. MARY'S HALL, Burlington, N. J.

The oldest Church School for Girls in the country. Fifty-seventh school year begins Sept. 20, 1893.

Miss CHARLOTTE TITCOMB, Prin.

SCHOOL OF THE GOOD SHEPHERD,

Asbury Park, N. J A HOME SCHOOL FOR GIRLS. Children deprived of a mother's care, and those who from previous ill health have fallen behind others of their age, will receive loving attention and special instruction. Terms $250. Address, SISTERS OF THE GOOD SHEPHERD, 419 West 19th St., New York.

SAINT GEORGE'S HALL,

Summit, New Jersey.

A Boarding School of the highest order for Boys. References: The Rt. Rev. the Bishop of Newark; The Rev. George M. Christian, Newark, N. J.

HARTMAN NAYLOR, Head Master.

NEW YORK—CITY

ST. MARY'S SCHOOL.

6 and 8 East 46th St., New York, N. Y.

A boarding and day school for girls. Under the charge of Sisters of St. Mary. Pupils are prepared for college examinations. The twenty-sixth year will commence Oct. 2nd. Address the SISTER-IN-CHARGE.

THE MISSES GRAHAM.

176 West 72nd St., New York City.

(Successors to the Misses Green.)

Boarding and Day School for Young Ladies. Established 1816, this school continues the careful training and thorough instruction in every department for which it has hitherto been so favorably known. Re-opens Wednesday, October 4th, at the new location, corner of 72d St. and Amsterdam Ave.,—Sherman Square.

ST. JOHN BAPTIST SCHOOL,

231 East 17th Street, N. Y.

A BOARDING AND DAY SCHOOL FOR GIRLS. Pupils are prepared for College Examinations. Address, the SISTER SUPERIOR.

THE REED SCHOOL.

Mrs. SYLVANUS REED, President. Mr. RAMSAY MONTIZAMBERT, M.A., Head Master. A Church Day and Boarding School for Girls. Primary, Preparatory, and Collegiate classes. The course includes all studies required by American and English University Entrance Examinations. 6, 8, and 10 East 53d street.

NEW YORK—STATE

ST. AUSTIN'S SCHOOL.

Boys passed successfully to Harvard, Trinity, Columbia, Yale, Princeton, and other colleges. Church School of the highest class. Terms, $500. Apply to the Rector, the Rev. G. W. DUMBELL, D.D., West New Brighton, N. Y.

ST. JOHN'S SCHOOL, Sing Sing, N. Y.

Rev. J. Breckenridge Gibson, Rector. The 25th year will begin September 19, 1893.

DE VEAUX, Niagara Falls, N. Y.

A thorough and attractive Church School under the military system. Well equipped, well endowed. Excellent sanitarium. Extensive and beautiful grounds. Seven resident instructors. Only desirable boys are taken.

REGINALD HEBER COE.

Miss Hogarth's School for Girls.

Cornwall, N. Y. (Formerly Goshen, N. Y.) Opens Sept. 20, 1893.

ST. GABRIEL'S SCHOOL, Peekskill, N. Y.

A BOARDING SCHOOL FOR GIRLS.

Under the charge of the Sisters of St. Mary. Twenty-second year commences Sept. 25th. The school is distant from New York about 41 miles. Situated on an eminence overlooking the town, and with view of Hudson river and the country for miles around. The location healthful, refined, and favorable for both physical and intellectual development. For terms, etc., address the

SISTER IN CHARGE.

PENNSYLVANIA

A Thorough French and English Home

School for twenty girls. Under the charge of Mme. H. Clerc and Miss M. L. Pecke. French warranted to be spoken in two years. Terms, $300 a year. Address,

Mme. M. CLERC, 4313 Walnut St., Philadelphia, Pa.

BISHOPTHORPE, South Bethlehem, Pa.

A Church School for Girls. Pupils prepared for College. F. I. WALSH, Principal. *Semper Fidelis, Fidelis Certa Merces*—School Legend.

SELWYN HALL, Reading, Penn.

A Church School for Boys. Military system. Thorough teaching and training. Beautiful and healthy location. New Gymnasium. Nineteenth year begins Sept. 13, 1893. For catalogue and full information, address,

REV. WM. J. WILKIE, A. M., Head Master.

CHELTENHAM MILITARY ACADEMY,

Ogontz (near Philadelphia), Pa. Represented by its graduates in Harvard, Yale, Princeton, Cornell, Amherst, University of Pa., Lafayette, and West Point. (Lehigh University and Trinity College added for '93-'94). 23d year. JOHN CALVIN RICE, Principal.

Educational

PENNSYLVANIA—Continued

ST. LUKE'S SCHOOL.

Bustleton, near Philadelphia, Penn.

A high-class Preparatory School for boys. Illustrated catalogue. CHAS. H. STROUT, F. E. MOULTON, Principals. Refer by permission to Rev. B. F. FLEETWOOD, D.D., Sycamore Ill.

VERMONT

VERMONT EPISCOPAL INSTITUTE.

Burlington, Vt. Boarding School for Boys. Prepares for College, Scientific Schools, or Business. Daily military drill. Wholesome discipline. Most healthful and beautiful location. Catalogues. H. H. ROSS, A.M., Prin.

VIRGINIA

EPISCOPAL HIGH SCHOOL OF VIRGINIA.

L. M. BLACKFORD, M.A., Principal. Three miles west of Alexandria. Founded 1839. The Diocesan School for Boys of the three Virginia dioceses. Catalogues sent. The next Annual Session opens September 27, 1893.

WISCONSIN

RACINE COLLEGE, Racine, Wis.

The buildings have been thoroughly refitted. Best Sanitary Plumbing; Steam Heat; spacious well-ventilated Dormitories. Opens Sept. 14th. Rates reasonable.

Rev. A. PIPER, S.T.D, Warden.

KEMPER HALL, Kenosha, Wis.

A Boarding and Day School for Girls. The twenty-fourth year begins Sept. 21, 1893. References: Rt. Rev. I. L. Nicholson, D. D., Milwaukee, Wis.; Rt. Rev. W. E. McLaren, D. D., D. C. L., Chicago; Rt. Rev. G. F. Seymour, S. T. D., LL. D., Springfield, Ill.: Chief Justice Fuller, Washington, D. C.; General Lucius Fairchild, Madison, Wis.

Address,

THE SISTER SUPERIOR.

ST. JOHN'S MILITARY ACADEMY.

Delafield, Wisconsin.

A Church School for boys. Situated in the "lake region" of southern Wisconsin, twenty-five miles from Milwaukee. Location unsurpassed for beauty and healthfulness. Prepares for any of the colleges, or for business. Rates less than for any other school of its class. For catalogues, testimonials, and all other information, apply to the Warden, the Rev. SIDNEY T. SMYTHE, A.M., Delafield, Wis.

SAXONY

FRANKLIN COLLEGE.

Dresden, Saxony.

Preparatory School for Boys. Course of study to fit pupils for University examinations or business life. Special advantages in the German language. Constant supervision. Under the care of the rector of the American church. Reference: Rt. Rev. William Croswell Doane, D.D., LL.D., and Rt. Rev. William Paret, D.D., LL.D. Apply to F. C. FAIRBANKS, Secretary, Dresden.

PENNSYLVANIA MILITARY COLLEGE

Chester, Pa. 32d year begins Sept. 20th. Civil Engineering (C. E.), Chemistry (B. S.), Arts (A. B). Also **Preparatory Courses** in Science and Classics, under able instructors. Fine location. Ample equipment. Best sanitation. Pure water. Catalogues of Mr. W. J. WILCOX, 250 Wabash avenue, Chicago.

Colonel CHAS. E. HYATT, President.

AMERICAN CONSERVATORY,

WEBER Music Hall, Chicago. All branches of Vocal and Instrumental Music, Dramatic Art, Elocution, Delsarte. Normal Dept. for teachers. Terms moderate. Fall term begins Sept. 7th. Send for Catalogue. J. J. HATTSTAEDT, Director.

Travel

Burlington Route

BEST LINE CHICAGO AND ST LOUIS TO DENVER

FOUR TRAINS DAILY

The Living Church

C. W. LEFFINGWELL, Proprietor

Publication Office, 162 Washington st., Chicago.

Single copies, Five Cents, on sale at the New York Church Book-Stores of James Pott & Co., E. & J. B. Young & Co., Thomas Whittaker, E. P. Dutton & Co., and Crothers & Korth. In Chicago, at Brentano Bros. In Philadelphia, at John J. McVey's, 39 N. 13th

CHANGE OF ADDRESS.—Subscribers should name not only the new address, but also the old.

DISCONTINUANCES.—A subscriber desiring to discontinue the paper must remit the amount due for the time that it has been sent.

RECEIPTS.—No written receipt is needed. If desired, stamp must be sent. Change of label should indicate within two weeks the receipt of remittance.

FOREIGN.—To subscribers in the Postal Union, the price is 12 shillings. To the clergy, 8 shillings

EXCHANGE.—When payment is made by check, except on banks in the great cities, ten cents must be sent for exchange.

Advertising

ADVERTISING RATES.—Twenty-five cents a line, agate measure (14 lines to an inch), without specified position

DISCOUNTS.—Liberal for continued insertions. No advertisement inserted for less than $1.00 a time.

Alfred Peats WALL PAPER

Send **5c** for postage on **100** beautiful **samples** and our guide, **"How to Paper and Economy in Home Decoration,"** will be sent **FREE.**

Handsome Gold Parlor Paper, 10, 12 1-2, 15c

Per roll, all with wide borders and ceilings to match. Good Gold Papers **5** to **9c.** Will refer you to more than **twenty thousand well satisfied customers.** Paperhangers' sample books, **$1.00.**

Send to the nearest address.

ALFRED PEATS,

Wall Paper Merchant,

136-138 W. Madison St., Chicago.

30-32 W. 13th St., New York.

Organs

VOSE & SON'S PIANOS

EXCEL IN BEAUTY, TONE, AND TOUCH.

CHURCH ORGANS

Established 1827. Correspondence Invited.

HOOK & HASTINGS, Boston, Mass.

Church Bells

THE LARGEST ESTABLISHMENT MANUFACTURING

CHURCH BELLS CHIMES & PEALS in the World

PUREST BELL METAL, (COPPER AND TIN.)

Send for Price and Catalogue.

McSHANE BELL FOUNDRY, BALTIMORE, MD.

BUCKEYE BELL FOUNDRY

THE VANDUZEN & TIFT CO., Cincinnati, Ohio, U. S. A.

Best Ingot Copper and E. India Tin.

CHURCH BELLS, PEALS AND CHIMES.

Best Rotary Yoke, Wheel and Friction Rollers.

Best Work & Satisfaction Guaranteed. Price, Terms, etc., Free.

MENEELY & COMPANY, WEST TROY, N. Y., BELLS,

For Churches, Schools, etc., also Chimes and Peals. For more than half a century noted for superiority over all others.

THE CINCINNATI BELL FOUNDRY CO.

CINCINNATI, OHIO.

SOLE MAKERS OF THE BLYMYER BELLS

FOR CHURCH, SCHOOL, FIRE ALARM &C.

Catalogue with 2500 testimonials. Prices and terms FREE.

BELLS

Pure Alloy Church and School Bells. Send for Catalogue. C. S. BELL & CO., Hillsboro, O.

The Living Church

Saturday, September 23, 1893

News and Notes

THE OLD CATHOLICS seem to be steadily growing in numbers and strength. From the report of the thirteenth synod of those in the German Empire it appears that there are now fifty-one parish priests, a number which Bishop Reinken's next ordination will increase to fifty-six. Since 1883 six new congregations have been organized, five new churches have been erected, and five more are planned. The general funds show improvement.

SEVERAL LETTERS have appeared in our columns showing how absurd was the allegation of a correspondent that not ten Roman Catholics had entered our communion in as many years. In this connection the announcement of the Bishop of Maryland will be especially interesting, viz., that during *one month*, recently, he confirmed thirty who had been members of the Church of Rome. "We hope the Romanists had not been already confirmed," adds *Catholic Champion.*

EVEN THOSE who oppose the new temperance legislation in South Carolina as a violation of the property rights of the liquor dealer, acknowledge that the system has caused a marked decrease in drunkenness. The Mayor of Aiken testifies that the police have not made an arrest for drunkenness since July 1st. In Greenville, the third largest city in South Carolina, the labors of the police have notably decreased; the negroes especially go home earlier and sales at the groceries to this part of the population have enlarged. Public peace and order have been manifestly improved under the new regime, which by the Supreme Court has been decided to be constitutional.

ON ACCOUNT of the financial disturbance throughout the country a large number of persons who had thought of going to the Missionary Council in San Francisco have felt obliged to give up that purpose, and the Board of Managers, at its meeting on Sept. 12th, empowered a committee to consult with the Presiding Bishop and the Bishop of California about changing the place of meeting. The Presiding Bishop strongly advised postponement of the California trip until next year and the Bishop of California has concurred. It has therefore been determined to hold the meeting of the Missionary Council in the city of Chicago, Oct. 22nd to 25th. A meeting of the clergy of Chicago, called by the Bishop, was held at the Church Club rooms on Tuesday of this week, to make arrangements.

HARD TIMES, financially, develop some interesting instances of devotion and self-sacrifice. The late Mrs. Merritt, of Mt. Holly, N. J., told Bishop Scarborough that two or three years ago when there was an earnest appeal for money for missions, and, as at present, prospect of a large deficiency at the end of the year, she was anxious to give a contribution, but being unable to command the money, had her family silver melted down, and gave the proceeds to missions. She spoke of the great satisfaction it afforded her to be able in that way to help to relieve the necessity. It is reported of a Methodist minister in Colorado, that he has requested that his salary be reduced from $5,000 to $1,000, in order to relieve the stringency among his people. We have personal knowledge of a lawyer in Chicago who recently doubled his usual contribution (not a small one) to a missionary enterprise in behalf of the colored people, stating that as Divine Providence had prospered him, he felt desirous of helping in this way to meet the emergency produced by the financial situation. "It is an ill wind that blows nobody any good," and the times are not wholly dark that have such deeds of generosity to brighten them.

AT THE GRAND OLD AGE of eighty-five, crowned with well-earned honors and attended by the benedictions of all his countrymen, the Hon. Hamilton Fish, Churchman and statesman, has passed to the majority. The late Secretary of State under President Grant, entered public life at the bar in 1830, a graduate of Columbia, 1827. He entered Congress in 1834. He was lieutenant-governor, then governor, of New York United States Senator, commissioner to the Confederate Government (1862), and for eight years, with distinguished honor filled the highest office of the Government below that of the Chief Magistrate. His interest in the Church and his services in the General Convention, especially as a member of the Committee on Canons for many years, are known to all who read Church papers. Mr. Fish held many important public trusts, in none of which was he ever found wanting. He was a man of noble form and dignified bearing, but never obtrusive. He was such a one as would be selected from almost any company as the great man. The world trusted him, the State trusted him, the Church trusted him. Nobody was ever disappointed in him. What a record! Let our young men ponder it.

Brief Mention

The Ferris Wheel at the World's Fair shows, says *The Interior*, that "it is possible for a man who is rising to or descending from a high elevation on the wheel of fortune, to maintain a level head."——It is pathetic to hear of the well-known author of "Uncle Tom's Cabin," Mrs. Harriet Beecher Stowe, as living over again the days of childhood, cutting out paper dolls and crooning the old-time hymns and nursery ballads. She is now eighty-one years old and her physical condition seems to strengthen as the mental weakens.——A missionary in Chin-choo, China, recently received a letter from a banker asking him to recommend ten or more Christians to be employed in his bank, "because" he said, "the Christians are the only trustworthy men in the city."——The first spiritualistic college in the world will be opened, it is said, in Missouri, in October. In close proximity should be erected a home for incurables and an asylum for the feeble minded.——The ocean steamers promise yet more wonders in the way of size and speed. The "Lucania", the new Cunarder, which has just made her first trip across the Atlantic, is 620 feet long, has a tonage of 12,950, and horse power, 30,000. She has accommodations for 1,400 passengers, and her speed on the trial trip was twenty-five miles an hour, a rate that would take her across the Atlantic in a little more than four days and a half.——Many visitors to the World's Fair have been specially interested in the inscriptions upon the Peristyle in the Court of Honor, and have doubtless rejoiced that they were writ in language so that "he who runs may read." The first intention was to have them in Latin, but wiser counsels prevailed and the inscriptions were finally prepared by President Eliot of Harvard University.——The use of the vernacular in divine service has been under consideration by the Dutch Old Catholic episcopate and clergy lately gathered at Amersfort, and a commission has been appointed to inquire and report upon the matter.——It is stated that since 1843 ten Nonconformist places of worship in Sunderland county have been transferred to the Church of England. This number is made up of four Presbyterians, two Primitive Methodist, one Independent, one Baptist, one United Methodist Free, and one Methodist New Connexion chapel.——The Rev. A. C. A. Hall, who has been conducting a retreat for a sisterhood in Aberdeen, Scotland, has just completed another work of the same kind, at the Missionary College, Dorchester, Oxford. He is the second one from the mission church on Bowdoin street, Boston, to be elected to the episcopate. ——"Luther discovered Lutheranism," says the same journal; "that is just what he had to do with it." How strange that the world got along for fifteen hundred years without Lutheranism! It was "discovered" in the sixteenth century.——The widow of the late Bishop Kip, of California, has not long survived her husband, her death occurring Sept. 8th, at the age of eighty-one.——"It is a commendable practice growing among our people," says *The Lutheran World*, "to dispense with a sermon at a funeral, and to confine the service to what is provided in the liturgy. Less of man's word, more of God's word, is a good rule to go by, especially when minds are occupied by a great sorrow. And the Lutheran liturgy on such occasions provides very little beyond the very words of Scripture."

The Brotherhood of St. Andrew

The opening service of the eighth annual convention of the Brotherhood of St. Andrew was held in St. John's church, Detroit, on Thursday, Sept. 14, 1893. Bishop Davies, in the name of the clergy and laity of the diocese of Michigan and in the name of the local chapters of the Brotherhood, welcomed the convention to Detroit. The sight of the assembled members themselves, he said, was inspiring. He conceived that the Brotherhood existed to emphasize two ideas—the Fatherhood of God and the Brotherhood of man in Christ. He invoked upon the assembly and all its deliberations and acts, the blessing of Almighty God. The Bishop recognized the good already done in this community by the agency of this society, and closed his felicitous address in the Psalmist's words: "For my brethren and companions' sakes I wish thee prosperity. Yea, for the sake of the Lord our God I will seek to do thee good."

The formal charge to the Brotherhood followed from Bishop McLaren of Chicago. He spoke from Ps. xlii:52: "Like as the hart desireth the water brooks, so longeth my soul after Thee, O God." This suggestive and helpful discourse opened by reminding the gathered members that the Brotherhood at the moment was in the attitude of needing and ex ecting. What? Needing what? To know God as He is revealed in the person of Jesus Christ. Expecting what? Not numbers chiefly, not hospitality, but inspiration to more active effort. But what is God expecting of us? It is God who alone can strike the key-note of a convention of this Brotherhood. This can be only when God and we are expecting the same thing. In the phrase of the text, "athirst for God" is a term wondrously intense. The Apostles of Christ were men who let their thirst for God have its complete sway over them. God created us for a specific end—an end in Him. This hand was made for service, this heart was made for love, this will for self-conquest. My Creator is my rightful Master. My proper end is to show Him forth by resemblance just as perfectly as the heavens declare His glory or the firmament showeth His handiwork. Our highest attainment is to be indeed "athirst for God." Why must we be so? It is because God is our first necessity. It is the lesson of the stars. They could not be nor continue without Him. Why should we who are made for God be necessarily disciplined or scourged back to Him? Yet "when my father and my mother forsake me, the Lord taketh me up." Nothing more, truly is necessary for him who is "athirst for God." But note further that there is but one way to live unto God, and that is to die unto the world. He who would live unto God must die unto everything else. He must keep himself from all that is sinful. He must keep himself from all things good in themselves which may be allowed to keep him from God. He must show an interior dying to self. When this comes with the final surrender to God, He then truly is "all in all." "Thou wilt keep him in perfect peace whose mind is stayed on Thee." Here, indeed, the worldly-minded may be tempted to cry "Marah, Marah?" for all seems bitter, but the well-trained soul passes on to Elim where are twelve well-springs of water and three-score and ten palm trees.

The first business session of the convention followed this service in St. John's parish building, Mr. Jas. L. Houghteling, of Chicago, temporarily presiding. The rector of the parish, Dr. Prall, extended a welcome to the Brotherhood in the name of the local parishes and chapters. He closed with an appeal for loyalty. As we find our happiness and our strength in keeping ourselves loyal to the family, loyal to our country, so only shall we infuse vitality into these rules of our Brotherhood by keeping ourselves loyal to Christ.

The Hon. W. C. Maybury, director of St. Peter's chapter, made an address of welcome in behalf of the laity. He referred to Detroit as an historic city. The inhabitants of this spot had recognized the lilies of France, the cross of St. George, and the stars and stripes of our beloved republic. He might hardly venture himself to characterize Detroit as a beautiful city, even with its broad avenues and open lawns, its parks and its noble river, but the speaker felt confident his hearers would

see beauty in any city which, like Detroit, has 14 active chapters of this illustrious society. "You are welcome then to our homes and to our hearts for the mission you bring."

The roll call was read of members who have died in the last year, the members all reverently standing as the secretary called over the names and dates. Appropriate collects and prayers for those departed were then said by the Rev. F. W. Tomkins, of St. James' church, Chicago.

Reports from the various sections of the country were called for. The Rev. D. C. Garrett, of St. Mark's church, Seattle, spoke for the new Northwest. He was convinced that the spirit among all Church workers on the Pacific was hopeful. The prevalent feeling that the people of the far West are irreligious is, the speaker claimed, without just ground. In proof, some interesting facts were given. A Brotherhood man, a former director of a chapter, walks 20 miles on Sunday, holding on each occasion from two to four services as lay-reader. In St. Mark's Sunday school there are 14 men who are teachers, and but four women. In the missions of that parish nine men are teaching, and two women. On Easter last four more men than women received the Holy Communion. It is called the "men's church."

Report for the South was made by Mr. A. McC. Dixon. In the ten States comprised under the term, are 63 chapters of the Brotherhood, with a membership of 887. The records show six chapels built for mission use in Brotherhood work in the last year; 83 lay-readers licensed for duty; 19 ordained to the ministry. Many chapters have complained of a lack of enthusiasm. For this there is one only remedy. It is duty done.

The report for Canada was made by Mr. R. V. Bray, of Chatham, Ontario. The chapter in Chatham was organized in November last, but the prospect for successful work was most encouraging. The towns and parishes of Canada suffer much from the continual exodus to the States, yet in the last year 46 new chapters have been organized in Canada, while in the three years preceding but 40 were formed.

The report for the East was made by Mr. A. W. White, of Trinity Chapter, Boston, who referred in opening to the power of prejudice and habitual reserve. Whatever might be the condition of other parts of our land, it was not too much to say that in some parts of New England, especially, our Church people were so entrenched in a "well-bred self-esteem" that their lives hardly moved other men's lives as they might. "It is time to take down some of our fences," said the speaker, and his audience applauded loudly. "A few years ago a Churchman thought he had done his duty when he had gone to church once on Sunday and paid his pew-rent. We have another standard now. A Churchman must throw his life against the lives of other men to move them. And some are doing just this. I could point you to a little circle of 15 men in Harvard University who entered on this college year with the mutual pledge to live in the exact spirit of the Brotherhood pledge." In closing Mr. White referred to the character of Mr. C. J. Wills and the late Bishop of Massachusetts. "These are lives that stood for purity, for truth, for honor, for righteousness. Let us keep them active for good by emulating them."

For the middle West, the Rev. F. W. Tomkins of St. James' church, Chicago, spoke. He regarded the Brotherhood as showing, 1st, a desire in the men of to-day to draw nearer to God; 2nd, as manifesting the universality of the Church and her claims; 3rd, as having strong desire to engage in very practical work to relieve present distress. It is a Christ-like spirit.

The Committee on Permanent Organization made a report which was accepted and unanimously adopted. For president, Silas McBee, of Sewanee, Tenn.; 1st vice-president, Lewis Stockton, of Buffalo; 2nd vice-president, Rev. W. Warne Wilson, of Detroit; 3rd vice-president, J. E. Mitchell, of Mobile, Ala.; 4th vice-president, J. H. Dennis, of San Francisco; secretary, P. B. Pierce, of Washington, D. C.

In behalf of St. Andrew's Chapter in Detroit, the Hon. W. C. Maybury presented in happily chosen terms to the new presiding officer a gavel made from the historic "Pontiac tree," standing till very recent date at "Bloody Run," now within the city limits of Detroit. The president accepted the gift in an eloquent and appropriate address.

From 2:30 to 9:30 P. M., the convention was engaged in attendance on the exercises of a "Quiet Day" conducted by the Rev. G. A. Carstensen, of St. Paul's church, Indianapolis, Ind. No report can do justice to those stimulating and helpful conferences and none here is attempted. It is not too much to say that the 350 or 400 men who listened and who took part in the devotions of the day were elevated and quickened in the spiritual work for which they had come together. In a general way the lines of thought may be summarized as follows: Prayer—its nature: the various sorts of prayer; Christ as the pattern of prayer, the record of one day in our Lord's ministry being closely studied; the disciples at prayer; prayer in the Holy Eucharist; the "winning one's own soul."

There was celebration of the Holy Communion in Christ church on Friday, at 7 A. M., the Bishop of Michigan being celebrant. About 400 men received.

At the opening business session of the day, a telegram of sympathy was voted to be sent to Mr. G. Harry Davis, in the illness that prevents his attendance at the convention, expressing also very deep regret that the Brotherhood is just now deprived of his helpful presence and counsel. Report of work done by "travelling men" in the last year was made by Mr. J. P. Faure; 19 men have engaged in this work; number of chapters visited, 300; new chapters organized by this agency, 36; revived, 81; total number of men addressed on these occasions, 24,468. Interesting instances from personal reports were given showing that almost without exception the Brotherhood man is most considerately and cordially received when engaged in this duty away from his home. Work in this department of the Brotherhood now extends from Dresden, Germany, to Oregon.

The report on Bible class instruction made by Mr. John E. Baird, recommended the use of the diocesan scheme of lessons already widely known in the Church. Report on the external relations of the Brotherhood was read by Mr. Wm. Aikman, Jr., dwelling especially on the pleasant bond of interest and affection between the branches in Canada and the United States. Report for the Executive Council was made by Mr. Jas. L. Houghteling; seven meetings were held during the year. Not infrequently the inefficiency of a chapter is simply the result of lack of faithfulness to business detail on the part of chapter officers. More, he said, might be made of our Self-denial Week, the first of Advent. Its continued observance was recommended. The sum of $1,227.27 is in the treasury from this source now. The Commission to the Southwest to extend there the knowledge and influence of the Brotherhood idea was composed of Mr. Silas McBee and Mr. J. W. Wood. Their travels covered 9,000 miles and much lasting result is confidently anticipated. A feeling tribute was paid to the memory of Mr. C. J. Wills. The first decade of our organization has now passed. There is too much tendency to rest satisfied with the point already gained. We talk about being good soldiers of the Lord, but not yet have we much stomach for camp fare, long marching, and hard fighting. Too often is the cry: "All quiet on the Potomac."

The work of the Brotherhood among boys aroused much interest and an animated discussion in the hour given it. Mr. Geo. R. Robinson, of St. Louis, made the final report and conducted the conference, dwelt on the confessed need of such work, and the great desirability for some training-class for the men hereafter to be received into the Brotherhood. The proper conduct of boys' Bible classes was dwelt on. In answer to the old question, "How do you keep boys interested in the Sunday school?" one said: "I give each boy as often as possible some part of the opening office of the school to read. I assign the parts; one boy reads the lesson, another says the opening sentences; another leads the school in the creed, and another in the collects, another announces the hymns. To get a boy to use his voice in such a way is an almost sure preventive of his use of it in profanity or impurity. He would be self-condemned, condemned by his friends about him, for boys are observant. Another member thought that women after all are the best workers among boys. Our care should be for the boys between 16 and 18 after they are confirmed. Another said: "I cannot here point to our success. I may remind you of our failures. Where are the men in our parishes? You, fathers, know the temptations which beset your boys better than their mothers or sisters can." Another recommended that the boys should be brought to the service of the Holy Communion—not necessarily to receive. They may not yet be confirmed, "but bring them nevertheless. This is loyalty to Christ. Many here know the blessing *that* brings to all everywhere." "Do we need an organization for boys?" said one. "Certainly we do; and we should keep before them this very Brotherhood as their ideal, and let the boys go out and bring in their mates."

At 12:30 an address on "Christian Education" was delivered by Mr. Silas McBee, of the Sewanee chapter, University of the South. No resume can do justice to this most timely, suggestive, and able discourse. Among the points made by the speaker were these: It is said that one-half our present bench of bishops were neither Church-born nor Church-bred. There is fear that we are not educating our own children. Some one has said that to train a boy you must go back four generations. This Church presumes heredity. Aristotle defined education as, 1st, Hereditary; 2nd, Habitation (or, as we say, environment); 3rd, Instruction. We can not manufacture life; we can but trim it. Can you train yourself? Can you learn law or medicine or banking by hearing an address "once a week?" An effective appeal for the claims of the University of the South followed. We have no money—we have men. And those who are with us prefer to write themselves in boys' character rather in history. It is for the showing forth of this pure and high vision of the spiritual man that our institution exists.

At the afternoon session, the subject of Bible classes and how to prepare for them, was introduced by Dean Hart, of Denver. The speaker referred to the great number of different readings of Scripture. "How are we to know what is the very Word of God? What was the Bible written for?" The Bible is the Book of the New Life. It tells us that life is time past, present, and future. The only thing that changes not is the Bible. There is more science in the Bible than there is in science. Why is it that Christianity always produces the same great changes of the human heart—the same changes in character? Instances to show this were cited from the news of missionaries in China, the South Pacific, Australia. Christ is to be found in us. As a convenient book of Scripture readings for daily use, Dean Hart recommended "My Counsellor" and for study, the commentaries of Bishop Ellicott. A general discussion on the methods of Bible class work followed. One speaker emphasized the need of prayer. Even the newspaper is useful in giving illustrations of our teaching and furnishing point to what we want to convey. Another said: "We must teach topics. The great topics are 3: Creation, Transformation, Redemption. Mr. Houghteling said: "Teach the life of our Lord Jesus Christ." In the summer months when attendance is irregular, teach the characters of the Bible, *e. g.*, Joseph, Moses, David, Elijah, Daniel. Begin at the hour fixed on promptly, and close just a little before the time stated for closing.

Sectional congresses followed—for lay readers, led by Lewis Stockton, of Buffalo; for travelling men, by J. P. Faurde, of New York; work among boys, work among colored people, and church choirs.

A public service was held in Grace church on Friday, at 8 P. M. Bishop Thompson spoke on "The Church not of the World." Christ standing before Pilate and majestically saying: "My kingdom is not of this world," recognizes this world as we see it—a world in which the fittest survive, the strong overcomes the weak, the powerful holds his own. He confirms the order of things; He takes the whole responsibility for the present order, and yet He says: "I am not standing on physical strength as you understand it." He came not to overthrow the fixed order of things, but to bring new life and victory. Christ came to fulfill, not to destroy the ordinary order of life. He came to extend the law, not to contradict the past. The old Romans had crushed this world with the ancient law that might makes right, and so prepared the way for Christ's coming. Yet the new law was not a development of the old. It was an introduction of a new order The argument He cannot save Himself because He does not was a good one in its time. But this is the time of a new order. The strong now bear the infirmities of the weak.

The second speaker was Dr. John Fulton, whose subject was "The Church in the World." Christ's commission was to preach, teach, and baptize. The Church has preached, else would not these 500 men be here to-night. In the Middle Ages the Church was the only teacher. All colleges founded before the 19th century were founded by the Church which has always fostered the cause of popular education. Government by a form of parliament was practiced by the Church 1400 years in her assemblies. The form of organization in the Church the Apostles established, has always been that of a federal republic with local, self-ruled, and central unity. But the nations were slow to learn this, and slow to learn who their teachers had been. The Declaration of Independence and the older declaration of rights in England were preceded by the Magna Charta drawn up by Stephen Langton, Archbishop of Canterbury. The common and the civil law were the outcome of the Church through the king's chancellors, who were of the English clergy, and who taught the king the principles of equity. Hospitals and asylums were first established by the Christian Church. To-day the State that does not provide them is called barbarous. This boasted modern civilization of ours is but the child of the Church. In all the social ferment of this age, I believe, said the speaker, that some one will yet discover that the only solution of present difficulties is in some simple saying of Christ. The best way to teach Christ's truth is to live Christ's life.

Dean Hart, of Denver, closed the speaking with an earnest appeal to bear the message of Christ to other men. God always works through agencies, and the Church is His agency for reaching the world. Life is never separated from organization. You are to propagate the life through the Church to all the world, and to make some one else thank God that you were born. And one is never able to say that his effort is unsuccessful. While once in a Pittsburgh hotel, Bishop Whipple was called to the bedside of a dying clergyman, a stranger to him, in an agony of sorrow because he had never, as he feared, brought one soul to Christ. On questioning the dying man, the Bishop discovered that this very man had prepared for Confirmation the young woman who had become the Bishop's wife while he was yet an infidel, and brought her husband into the Church wherein he was made bishop. Live always as though Christ were at hand. Say no word He might not hear.

At the Saturday morning session, the report of the committee on location of the next convention called out much earnest discussion. It recommended the leaving the matter in the hands of the council, and the report was adopted. On a motion of Mr. Houghteling, however, each city desiring the convention was allowed five minutes to present its claims. Mr. Jas. Maynard presented the claims of Washington, D. C., Bishop Whitehead, the claims of Pittsburgh, and Mr. S. A. Haines those of Indianapolis. A vote of recommendation being called for, 108 delegates stood for the claims of Pittsburgh, and 150 for Washington. By graceful act on the part of the Pittsburgh delegation, the vote of recommendation was made unanimous.

The committee on credentials reported 223 chapters represented by 325 delegates, 32 alternates, 163 visitors, total, 520. The committee on relations with Japan reported favorably to the council's recommendation of support, through

the fund of the Self-denial Week, of a worker in that missionary jurisdiction.

Short letters were read from Bishop H. C. Potter of New York, and Mr. Harry Sill, editor of *St. Andrew's Cross*, now in England. Mr. F. Davidson, president of the Canadian council, spoke of the need of united action.

The following were elected as the new council:

Jas. L. Houghteling, St. James', Chicago.
G. Harry Davis, St. Luke's, Germantown.
Silas McBee, Sewanee, Tenn.
John P. Faure, Calvary, New York.
John W. Wood, St. George's, New York.
W. R. Stirling, Grace, Chicago.
W. G. Mather, Trinity cathedral, Cleveland.
Henry A. Sill, St. Chrysostom's, New York.
John E. Baird, Nativity, Philadelphia.
Hector Baxter, St. Mark's, Minneapolis.
Wm. Aikman, Jr., St. Paul's, Detroit.
W. C. Sturgis, Christ church, New Haven.
Chas. L. Martin, Trinity, Nashville.
C. E. Roger, Christ church, Alameda, Cal.
W. O. Garrison, St. George's, St. Louis.
G. C. Thomas, Holy Apostles, Philadelphia.
J. A. Waterworth, Christ church cathedral, St. Louis.
H. K. Viele, St. Paul's, Washington.
Thos. P. Dean, Trinity, Boston.
C. S. Shoemaker, Trinity, Pittsburgh.
Edmund Billings, Good Shepherd, Boston.
C. N. Scott, Trinity, Portland, Oregon.
J. C. Loomis, St. Andrew's, Louisville.
S. S. Nash, Trinity, Scotland Neck, N. C.
Chas. W. Tredale, Advent, San Francisco.
J. L. B. Johnson, Trinity, Tacoma.
John E. Mitchell, Christ, Mobile.
Sidney T. Miller, Christ, Detroit.
L. A. Harris, Christ, Indianapolis.

Customary votes of thanks were passed.

A deeply affecting service of an hour was held in memory of Chas. James Wills. The hymns were those sung at his funeral. The Rev. Dr. Peters conducted the exercises, and feeling tributes were offered by J. L. Houghteling, John W. Wood, S. S. Nash, John Little, John M. Locke, and S. A. Haines. Mr. Wood then read the farewell address to the Brotherhood delivered by Mr. Wills to the Boston Convention, and the Rev. W. F. Stires offered a prayer.

In the conference following, on "Why men do not go to church?" Mr. S. A. Haines was the first speaker. Among the reasons he gave were these: A selfish lodge or club life prevalent to-day; simple indifference; greed for money. Others assigned as reasons: Lack of attention to occasional worshippers by which they might learn the parts of the service and where to find them; sermons over the heads of the people. The whole discussion was active and most suggestive. Pertinent and amusing illustrations were many, and real enthusiasm was apparent to effect change from old and inefficient methods. One speaker referred to the "closed doors" of our churches as being of very determinate and repellant influence. In the discussion following, a delegate from Calvary, New York, said that church was kept open the year round, and in one year 30,000 persons had come in for quiet rest and prayer. A delegate from Epiphany, Washington, said it did not take $200 per year additional, to keep that church open. Much other testimony was given to the same effect.

At 7 P. M. Saturday, the new council met and elected the following officers for the year: President, Jas. L. Houghteling; vice-presidents, G. Harry Davis, and Silas McBee; secretary, John W. Wood; treasurer, John P. Faure; executive committee, W. C. Sturgis, John E. Baird, C. S. Shoemaker, H. K. Viele.

A Michigan Association was formed and the following officers elected: President, J. R. Rogers, of Detroit; vice-president, Geo. H. Pond, of Ann Arbor; secretary, Geo. H. Randall, of Detroit; treasurer, A. M. Patriarche.

The campaign for the coming year was the subject of the evening conference. It seemed to exceed in earnestness and interest all that had preceded. Mr. S. A. Haines was leader and spoke fervidly from the text, "I will love thee, O God, my strength." One speaker emphasized the need of self-abnegation. Mr. Jno. W. Wood advocated the freer use of the Prayer Book itself as a missionary. In Mexico the Standard Oil Co. drove out candles in houses by furnishing to the people free, lamps filled and trimmed; a lesson for us. Another speaker emphasized that the way to make a man strong is to put on him a burden and he will so learn to carry it. Another said if it was necessary for rector and people to know each other, so was it also necessary for the work of the diocese to be put in the hands of men not altogether strange to the bishop. The best way to raise money for diocesan missions is by the efforts and appeals of laymen themselves before our congregations. Another advocated frequent changes on the vestry. It is bad to keep on the same men continuously. Things get into a rut. Mr. Houghteling made a plea for the more faithful observance of Self-denial Week at the opening of Advent, and, in closing the session, Mr. Carstensen said that at Boston last year, Bishop Tuttle gave a word to the convention, which was: "March." Let us to-night take away another word: "Charge."

On Sunday morning at 9 o'clock at St. Paul's church, the anniversary sermon was preached before the Brotherhood by Bishop Randolph, of Southern Virginia, from Rev. xxi:5: "And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write, for these things are true and faithful." It was said to be one of the most stimulating and helpful discourses ever addressed to the members of the Brotherhood.

At later services throughout the day in all the Detroit churches, 23 in number, the clerical and lay members of the convention were appointed preachers and speakers, and it was for the city veritably a "Brotherhood Sunday." Special services were held in most of the churches also in addition to the regular order at 4 P. M. At 7:30 P. M. the final service of the convention was held in St. John's church. As was to be expected, hundreds were turned from the doors before the hour of service. The speakers were a priest, a layman, and a bishop. The Rev. W. M. Grosvenor, of Lenox, Mass., spoke from the words of St. Paul, "Watch ye"; Mr. Geo. Zabriskie, of New York, spoke on the words, "Stand fast in the faith"; Bishop Gailor closed with the words "Quit ye like men, be strong." Each address was forcible and admirable, and we regret that we have not space enough for a summary of Bishop Gailor's remarkable sermon.

After this service a farewell meeting was held, at which Bishop Gailor presided and addresses were made by W. R. Stirling, Wm. Aikman, Jr., Thos. Davidson, Rev. W. F. Stires, Jas. W. Wood, and Jas. L. Houghteling.

New York City

During the past summer, St. John's Guild has provided outings for 43,402 persons, and 10,000 salt baths.

The Children's Hospital in W. 61st st. has rented an adjoining building, and thus more than doubled its working possibilities.

During the summer, St. Clement's church sent out 150 persons, for a number of days each, for country air and recreation.

St. Luke's chapel will have the benefit of the priestly care of the Rev. Canon Knowles, of St. Chrysostom's chapel, at the end of this month.

The Rescue mission connected with St. Andrew's church has been conducted all summer without break. The workers are members of the Brotherhood of St. Andrew.

All Angels' church, the Rev. Dr. Chas. F. Hoffman, rector, is undergoing extensive enlargement and alteration, which will greatly increase its seating capacity.

St. Agnes' chapel, of Trinity parish, the Rev. Dr. Bradley, minister in charge, is to have an extensive and handsome parish school edifice, for which excavations have already been made.

The new rector of the church of the Ascension, the Rev. Percy S. Grant, of Fall River, Mass., is expected to enter upon his duties on Oct. 1st. Considerable preparations are making for his coming.

Trinity chapel, of Trinity parish, the Rev. Dr. Vibbert, minister in charge, has been beautifully re-decorated during the summer, from designs of exceptional merit. The walls of the chancel are especially rich.

The Trade School for Boys, connected with St. George's church, has re-opened. Night classes in printing, designing, telegraphy, and carpentry, were begun for the winter season, on Sept. 18th. A large attendance of boys is promised.

At St. Mark's church, the gradual recovery of the rector, the Rev. Dr. J. H. Rylance, from his recent severe illness, will for some time longer necessitate that the church remain in charge of its efficient assistant minister, the Rev. R. Cobden.

At Epiphany House, classes for communicants have been kept up all through the summer with good attendance. They foster continued interest among the young Churchmen of that crowded section of the city.

At the church of St. Mary the Virgin, the Rev. Father Brown, rector, over 150 persons have received benefit from the Fresh Air Fund this season, nearly 100 of whom have been enabled to spend their vacation, varying from one to four weeks, in the country. Others have enjoyed excursions. Daily vespers were resumed at this church the first week in September.

A movement is on foot to build a new church edifice for the chapel of the Comforter, the Rev. E. H. Van Winkle, minister in charge. Services are at present conducted in a house. The chapel is part of the parish activity of the church of the Ascension, and the Mission Association of that church is endeavoring to raise the funds needed for the work of construction.

The parish house of the new church of the Epiphany is to have a choir room and kitchen in the basement, with vestry, infant class room, and toilet room on the ground floor. Above this will be the large hall used for the main Sunday school. The building is being constructed from designs by Carlere and Hastings. A feature will be ample provision for the admission of air and sunlight.

The 25th annual report of the Confraternity of the Blessed Sacrament indicates a steady increase in the number of priest-associates and lay-associates. The society is divided into 11 wards, of which some are located on the coasts of both oceans, and in the eastern, western, and southern States. The Bishop of Fond du Lac is the Superior General, and 29 priests are in the council. Important action of the conference has been taken, looking to increased activity for the welfare of the Church.

St. Clement's church, the Rev. A. J. Thompson, rector, is among those which has been undergoing improvement during the summer. The changes have just been completed. Thought is being given to a proposed union between this parish and St. Ambrose church, by which the latter would sell its building, now cared for by the City Mission Society. The edifice of St. Ambrose is old and inadequate for its present use, and union might result in increased efficiency of both parishes in the work needed in that portion of the city.

At the church of the Beloved Disciple, the daily Eucharist has been introduced. The city now has 15 churches and chapels where the Blessed Sacrament is celebrated daily. These are Trinity church, the church of the Transfiguration, St. Mary the Virgin, the church of the Holy Cross, St. Ignatius, the church of the Redeemer, the church of the Holy Nativity, St. John's, St. Chrysostom's, and St. John Baptist chapels, the House of Mercy, St. Mary's school chapel, St. Mary's Hospital, and Trinity Hospital. There are in the American Church four cathedrals and 85 churches and chapels which have adopted this worthy custom of the daily Eucharist.

St. Matthew's church, the Rev. Henry Chamberlaine, rector, is pushing forward its new church edifice, which is located on the plot of ground on 83d street purchased recently for $32,000, as already noted in these columns. The site is well selected, and is near Central Park. The church is to be Gothic, from plans of the well-known architect, Mr. Wm. Halsey Wood. The material used is limestone and brick. The front will rise 60 feet, with a spire 100 feet. The interior will have side aisles and clerestory, and will be lighted abundantly by 37 windows. The seating capacity will be 700. The corner-stone will be laid with suitable ceremonies on the afternoon of Thursday, Sept. 21st.

The New York Protestant Episcopal School Association, has commenced the erection on W. 45th st., of the splendid new buildings of Trinity School. This building will be of the most massive and ornamental description known to modern educational architecture and will accommodate 450 boys, besides residence for the head-master. It will be fire-proof throughout, four stories high, and of great length of frontage and of full depth, covering five city lots, each 25 by 100 feet in measurement. It will contain chapel, library, classrooms, gymnasium, etc., and will be heated and lighted in the most approved manner. The coat closets and toilet rooms will be finished in marble. A kitchen will supply hot lunches. The exterior will be in English scholastic Gothic style, with projections, gables, and dormer windows. The chief feature will be the dignified front entrance, which will be rich in ornamental detail. The material used on the front will be brown-stone throughout, and the roof will have red tiling.

The obstacle which has arisen in the process of constructing the foundations of the cathedral of St. John the Divine is not regarded as at all serious. It so happened that in placing one of the four principal piers of the tower, a stratum of soft earth was encountered, necessitating the search for bed rock to an extraordinary depth. The question at once presented itself whether putting the pier on such uncertain foundation would not prove dangerous. Borings by diamond drill prove that in another area, within the limits of the plot, the foundations might be laid so that every pier may rest upon bedrock. A sentimental question has been raised as to the propriety of shifting the corner-stone, which was laid with such impressive ceremonies last December. Such a question will not, however, disturb the trustees in the least, as they take a common-sense view of the matter, and if the corner-stone, through accident, was laid on a false stratum, it should simply be transferred in obedience to mechanical and engineering requirements, so that the foundations of the great structure shall be secure.

Philadelphia

In the will of Hannah Henderson, probated 13th inst., is a bequest of $500 to the Home for the Homeless, a Church institution.

Services in several of the churches which had been closed during the heated term, are gradually being resumed. St. Paul's mission church, the Rev. H. R. Fuller, priest in charge, is announced to re open on the 17th inst.

The congregation of St. Peter's church, Germantown, the Rev. Dr. T. S. Rumney, rector, will be called to service on All Saints' Day by the ringing, for the first time, of a set of 10 tubular chimes, which have just been presented to that parish by one of its members, Miss Riegel.

The architect of the George H. South memorial church of the Advocate has completed the designs and specifications

for the tower, and has issued proposals to builders for the speedy erection of the same. This magnificent church, the largest in the city except the R. C. cathedral, has been under construction for over two years, and will require another year to complete it. Meanwhile, the congregation is steadily increasing, and more than fills the spacious chapel.

A fine window memorial of some members of the Norris family will shortly be placed in the church of the Mediator, the Rev. Dr. S. E. Appleton, rector. It is composed of three lancets six feet high and two feet broad. The central light has a jeweled cross, entwined with passion flowers, with radiating lights on the back-ground of blue. The side lights bear winged cherub heads and water lilies in a back-ground of purple. These windows, which are the gift of Mrs. S. S. Norris, are the workmanship of the Tiffany Glass and Decorating Co., of New York City.

The alterations at the church of the Atonement, the Rev. Dr. I. N. Stanger, rector, have been completed, and the building is to be re-opened for divine service on the 17th inst. Great changes have been made in the interior of the building, as were indicated in our issue of July 1st, and the most sanguine expectations have been more than realized in what has been done. The seating capacity of the church is about 700, and it is hoped that by the efforts of the rector and those associated with him, the congregation of this old church will be renewed, and she will take her place as one of influence in the city. The exterior of the edifice is a marvel of loveliness during the summer and autumn, being a mass of living green, the walls covered with ivy and other vines.

The great distance between the extreme northeast section of the city and the want of rapid transit, has been a hindrance to many Sunday school teachers who desire to attend the teaching of the lesson by eminent city rectors at the lecture room of the church of the Epiphany, at 4 P.M. on Saturday afternoon. To remedy this state of affairs there has been projected what is termed a Sunday School Teachers' Normal Institute, which will meet at the Hospital Mission chapel at East Huntington and Fillmore sts., on Friday afternoons, commencing 21st inst, and be served by prominent teachers, clerical and lay, as well as by regular Bible class teachers of the mission, all of whom have promised their co-operation.

Diocesan News

Chicago

Wm. E. McLaren, D.D., D. C. L. Bishop

The Rev. Benjamin F. Matrau, rector of St. Bartholomew's church, Englewood, is spending a three months' vacation in Colorado. During his stay there he takes regular duty at Christ church, Denver, holding three services every Sunday, and doing everything else in his power to strengthen and build up this mission parish. The Rev. M. A. Johnson, D. D., takes charge of Mr. Matrau's work at Englewood during his absence.

The recent death of Mrs. John Van Nortwick, of Batavia, removed one who was well known for generous and helpful labors in behalf of the Church. A resident of Batavia for 47 years, she and her husband who died about three years ago, were the chief supporters of the parish in that town. The funeral services were conducted by the Rev. G. H. Barry.

Nebraska

George Worthington, S.T.D., LL.D., Bishop

THE BISHOP'S APPOINTMENTS

SEPTEMBER

24. Beatrice. 29. Palmer.

OCTOBER

1. Central City, Clarks, Silver Creek.
3. Decatur. 8. Nebraska City.

Long Island.

Abram N. Littlejohn, D. D., LL. D., Bishop.

BROOKLYN.—On Sunday, Sept. 10th, services were held at the church of the Messiah, the Rev. Chas. R. Baker, rector, in the main church, the work on the new and incomplete chancel, however, being hidden from view by a linen screen.

At Christ church, Clinton st., the rector, the Rev. A. B. Kinsolving, preached on Sept. 10th, for the first time since his vacation. A very fine organ is in process of construction for this church and is approaching completion. It will cost $10,000, half of which is the gift of a woman who is a devoted member of the parish. Mr. Joseph S. Parker, who comes from Detroit, is to have charge of the music as organist.

Evening services are now resumed at St. George's church. The rector, the Rev. H. Richard Harris, on the 15th Sunday after Trinity, took up his work again and discoursed on the subject, "Our speech betraying us."

St. Chrysostom's church, which received a new rector during the present year, the Rev. Jas B. Nies, Ph.D., has resolved upon two important changes: one, the taking for its new title, the church of the Epiphany, the other, the discontinuance of the free church system. By this its corporate administration will be modified; instead of trustees it will have wardens and vestrymen.

Southern Ohio

Boyd Vincent, D.D., Bishop

A very handsome and costly brass lectern has been placed in St. Peter's church, Delaware, to the memory of Hon. Thomas C. Jones, by his widow. Judge Jones was for many years one of the most prominent laymen in the diocese, and took active part in everything that concerned its welfare.

Archdeacon Edwards visited Westerville on the evening of September 7th, and officiated in the G. A. R. Hall. While in Westerville he started a movement looking towards the securing of funds for the purchase of a lot on which to eventually erect a church. The members of the mission readily assented to the plan.

St. James' mission, at North Broadway, has decided to start a parish school. They have been offered, free of rent, the building in which they hold their services. The school will be conducted in the lower story of the building, and the church services in the second story, which is nicely fitted up as a chapel. Already they have secured 20 scholars. This is a movement in the right direction.

The Year Book of the church of Our Saviour, Cincinnati, the Rev. D. W. Rhodes, D.D., rector, has been issued, and the report of the year's work is a most gratifying one. A handsome $10,000 rectory has been purchased during the year. There have been 22 Baptisms, 28 confirmed, and the number of communicants is now 267. The rector received and expended during the year for various objects $3,480.54, which, added to that expended by the treasurer, $6,425.14, makes a total for the parish of $9,905.68.

Northern Michigan

Bishop Kendrick having been called to assist the Bishop of Michigan in the Upper Peninsula, spent a month in visiting the parishes and missions in the jurisdiction. He administered Confirmation at Grace church, Menominee, the 15th Sunday after Trinity. The present rector has not been in charge four months, but a class of seven was presented for the apostolic rite. There are abundant signs of renewed activity in the parish, and Church people are greatly encouraged over the steady increase in attendance at services. On Sunday, August 6th, the Feast of the Transfiguration, a new pipe organ was set apart for sacred use, the office of benediction being said by the rector, the Rev. Frank J. Mallett. On Sunday evening, August 27th, the Rev. H. R. Neely, M. A., of the Western Theological Seminary, preached an excellent sermon on "A Representative Christian." The next meeting of convocation, it is understood, will be held at Marquette, in the parish of which Archdeacon Williams is rector.

North Carolina

Theodore B. Lyman, D.D., LL.D., Bishop

ASHEVILLE.—The colored work in this city is making rapid progress. The Rev. H. S. McDuffey, the energetic priest in charge, presented for Confirmation on the first Sunday in September, a carefully prepared class of 17, three children and 14 adults. The number of communicants has heretofore been about 50, so that this addition will perceptibly increase the strength of the congregation. The Bishop felt unable to preach, but his address to the class was so convincing that several strangers who heard it, expressed their determination to be confirmed at the next opportunity. The congregations at Trinity chapel are often so large that the present building is inadequate for their accommodation. On this occasion not fewer than 150 were turned away. It is earnestly hoped that large additions will at once be made to the building fund, so that the erection of a new church, now a pressing necessity, may at once be proceeded with. The parochial school has recently, through the kindness of the Misses Landell of Philadelphia, been presented with new furniture of the most modern and approved style. School began last Monday morning with an attendance of over 40. A memorial cross and Eucharistic lights in memory of Mr. Israel Champion, were recently presented to this church, by his widow and daughters.

MORGANTON.—The debt on St. Stephen's church for colored people is now entirely paid, and the building awaits the Bishop's visit for consecration. An altar cross and Eucharistic candlesticks are still needed.

Fond du Lac

Chas. C. Grafton, S.T.D., Bishop

SHEBOYGAN.—The harvest festival was observed at Grace church, and an abundance of fruits, vegetables, and flowers were used in decoration. The services commenced with a low Celebration at 7:30, which was attended by a goodly number of the faithful. Sunday school occurred at 9 A. M., during which the Rev. Father Merrill, the rector, gave instruction appropriate to the 15th Sunday after Trinity. At 10:30 there was a choral Celebration, preceded by a processional. The music was exceptionally fine. Father Merrill preached an able sermon on the objects and purports of the festival. In the evening at 7:30 P. M., solemn vespers were sung, the Rev. Father Merrill again in the sanctuary. Large congregations were a marked feature of both services. The fruits and vegetables used in the decorations were sent to St. Nicholas Hospital. At the conclusion of the vesper service, the Rev. Father Merrill was taken ill and relaxed into a semi-unconscious condition, from which he did not rally until a late hour the next day. It is hoped that he will be all right in a few days. His illness is due to overwork and nervous exhaustion.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

BISHOP'S APPOINTMENTS

SEPTEMBER

21. St. Matthew's, Union City: Consecration.
24. St. Clement's, Greenville; Grace, Mercer.

OCTOBER

1. New York City.
8. Trinity, Pittsburgh: meetings Brotherhood of St. Andrew.
10-11. Christ, Meadville: Northern Convocation.
12. St. John's, Sharon: corner-stone; evening, visitation.
13. Ascension, Bradford.
15. St. Luke's, Smethport; St. Joseph's, Port Allegheny.
16. Grace, Ridgway. 17. Emmanuel, Emporium.
22. Holy Trinity, Houtzdale; St. Laurence; Osceola.
23. St. Andrew's, Clearfield. 24. Coalport.
26. Church Home. 27. Meyersdale.

Maryland

William Paret, D. D., LL. D., Bishop

BALTIMORE.—Trinity church, the Rev. Stuart Crockett, rector, is undergoing extensive repairs. Funds were collected during the past summer, and the contract for the work was let on Sept. 1st. It is hoped that it will be completed in about six weeks. The Sunday school is in a good condition, and the congregations are gradually growing. The various organizations have begun their work for the winter. A chapter of the Brotherhood of St. Andrew was organized in this parish last spring, and it is doing a good work, under the direction of Mr. W. J. Stafford, director. The next meeting of the local council of Baltimore will be held in this church on Oct. 6th. As it is the first meeting of the season, it promises to be very large.

The work of rebuilding St. Barnabas' church, which was destroyed by fire March 29th, has commenced. The new edifice, when finished, will in general appearance resemble the old one. The old walls will be used. The basement will be three feet higher, and have larger windows. An air shaft 50 feet high will furnish ventilation. A range of clere-story lights five feet high, running the length of the building, will make the church brighter and more cheerful. The nave will be 70 by 45 feet, the chancel 25 by 24 feet, with organ chamber on one side, and baptistry and robing-room on the other. It is expected to complete the work of rebuilding within three months. The congregation is still worshiping in the chapel of Ascension church.

Mr. Wilberforce G. Owst, of London, England, has been appointed organist of the church of St. Michael and All Angels'.

On Sunday morning, Sept. 10th, a collection was taken up in Emmanuel church for the benefit of the sufferers by the recent storm in South Carolina. Later the amount will be increased and it is probable that the money will be sent to the Bishop of South Carolina for distribution.

A handsome brass Communion rail, the gift of a member of the congregation, has been put in Memorial church.

EMMORTON.—The Rev. William F. Brand, S.T.D., of St. Mary's church, who, with Mrs. Brand, has been spending several weeks at Narragansett Pier, is reported to be considerably improved in health.

MECHANICSVILLE.—The fair and concert at Olney Grange Hall, held under the auspices of the ladies connected with St. John's church, was a success both socially and financially. The proceeds amounted to more than $200, which will be devoted to repairing the rectory occupied by the Rev. Wm. H. Laird.

WESTERNPORT.—St. James' church will be consecrated by Bishop Paret on Wednesday, Sept. 27th. The Rev. W. W. Southgate, D.D., of Annapolis, will preach the consecration sermon. The new rectory of St. James' has been completed and will soon be occupied by the rector, the Rev. L. B. Browne.

CLEARSPRING.—Bishop Paret visited St. Andrew's church on Monday, Sept. 11th, and administered the rite of Confirmation to a class of five persons.

Quincy

Alexander Burgess, S. T. D., LL. D., Bishop

The cathedral of St. John, which has been closed for the past two months while undergoing extensive repairs, was opened for the usual services Sunday, Sept. 10th, and the occasion drew a large congregation of the members and friends of the parish. The thorough work has made the building as good as new, and furnishes one of the most cheery and attractive places of worship in the city. One of the most noticeable of the improvements is the introduction of electric lights and the removal of the unsightly gas fixtures. The Rev. W. H. Moore, the dean, preached an eloquent and appropriate sermon. The services, both morning and evening, were very hearty and impressive. Prof. Fair

child presided at the organ in his usual competent manner and disclosed excellent proficiency in training his choir, as it sang the service better than it had previously done for many months. The Rev. Dr. E. H. Rudd, of Knoxville, who watched over the cathedral during the several months it had no pastor, assisted in the morning services and in the evening made a very timely address.

Tennessee

Chas. Todd Quintard, S.T.D., LL.D., Bishop
Thos F. Gailor, S. T. D., Assistant-Bishop

SEWANEE.—The sudden death of the Rev. Telfair Hodgson, D.D., LL.D., dean of the University of the South, is announced. Dr. Hodgson was born in Columbia, Va., March 14, 1840. After being graduated from Princeton and the General Seminary, he was ordained deacon and priest by the Rt. Rev. Stephen Elliott, D.D., Bishop of Georgia. During the war, Dr. Hodgson enlisted in the Confederate service and served on General Wheeler's staff as Major and afterwards as chaplain. In 1873 he was elected dean of the theological department of the University of the South, and in the following year he was made vice-chancellor of the University. In 1890, after having accomplished a great work for the University, Dr. Hodgson resigned the vice-chancellorship but retained the office of dean, in which he continued to labor faithfully up to the very time of his death.

New Jersey

John Scarborough, D.D., Bishop

The Bishop visited Christ church, Tom's River, on Sunday, Sept. 10th, and confirmed a class presented by the rector, the Rev. George W. Eccles, who has had charge of the parish since his ordination this spring. In the few months of his service he has been enabled to clear the parish of its indebtedness, and both the congregation and the revenues have increased.

The Convocation of Burlington was held in St. Mark's church, Hammonton, the Rev. Allen C. Prescott, rector, on Wednesday, Sept. 13th. The opening service was that of the Holy Communion, the Bishop celebrating. The convocation sermon was preached by the Rev. Roland Ringwalt. At the business session the roll call showed the presence of 22 clergymen, and lay delegates from five parishes. Rural Dean S. C. Perkins reported steady growth in the missionary efforts in the convocation. Reports were also presented by the various rectors and missionaries in the convocation. A committee was appointed to formulate plans for the appointment and maintenance of one or more itinerant missionaries; also to examine as to the advisability of having more frequent missionary meetings at various points, both matters to be reported at the next meeting of the convocation. The Rev. George W. Watson, D. D., of Swedesboro, presented a most interesting and instructive essay, entitled, "Some traces of an old heresy in modern religionism." A missionary meeting was held in the evening, when addresses were made by the Rev. Dr. Fiske, and the Rev. J. R. Underhill, both former rectors of the parish. St. Paul's church, Camden, has been selected for the next place of meeting, on Tuesday, Dec. 5th.

MATAWAN.—Trinity church has been closed for some time, but is now supplied with regular morning and evening services by Mr. Clarence M. Dunham, of the General Theological Seminary, New York City. The congregation has suffered greatly by removals. Heretofore a neighboring rector has given them an afternoon service.

BURLINGTON.—St. Mary's Hall began the 56th year of its existence on September 20th. Improvements in the way of steam heat have been introduced, and the chapel enlarged. Notwithstanding the universal cry of hard times, the number of pupils entered this year exceeds that of any previous one in the past decade. The principal, Miss Charlotte Titcomb, will be assisted by a corps of 16 teachers.

New York

Henry C. Potter, D.D., LL.D., Bishop

The funeral of the well-known Churchman, Mr. Hamilton Fish, took place Sept. 11th at the little burying-ground connected with St. Philip's church in the Highlands, on the east bank of the Hudson river, near Garrisons. Previously a private service was held at the house, more than a mile away, in among the hills. This was conducted by Bishop Henry C. Potter, assisted by the Rev. Dr. Morgan Dix and the rector of St. Philip's in the Highlands, the Rev. Dr. Walter Thompson. A special train from New York brought many to attend the services at the church, among them the honorary pallbearers: Benjamin D. Sullivan, William C. Schermerhorn, John A. King, John Schuyler, Samuel Sloan, Thomas B. Arden, Seth Low, and Alexander J. Clinton. The widow of General Grant, and Col. Fred Grant and his wife were also in attendance. The burial service was read by Dr. Thompson and Dr. Dix, Bishop Potter pronouncing the benediction. At the grave Dr. Dix read the committal service and sprinkled the earth upon the lid, and the final benediction was pronounced by Bishop Potter.

For more than 30 years Mr. Fish has been a member, a vestryman, and a warden of St. Philip's, and he leaves behind him a record of great beneficence and zealous intent in all parochial concerns. A member of the committee on the revision of the Book of Common Prayer, for many years a deputy from the diocese of New York to the General Convention, and the oldest delegate of continuous service to the diocesan convention of New York, he brought wide and far-reaching knowledge and a matured judgment upon all ecclesiastical concerns. Firm in his religious convictions, free in the dispensation of his charities and of his philanthropy, he was a model of purity, of integrity, and of generosity, beloved and venerated.

MT. VERNON.—The continued growth of this thriving parish has necessitated another enlargement of the church. Consequently, during the absence of the rector, the Rev. F. M. S. Taylor, in Europe this summer, a north and south transept have been added, thereby not only increasing the seating capacity, but the beauty of the edifice. The excellent and admirably trained choir, together with all the people, rejoice also in the new pipe organ, larger and more complete than the other, thoroughly in keeping with the handsome interior and furnishings of the church, which has been placed in the chancel. The parish now seems to be well equipped for the important and continually progressing work before it.

Massachusetts

The vacation home of the church of the Good Shepherd, at New Ipswich, New Hampshire, closed Sept. 9th, after a most successful summer's work.

The Swedish Church Congress

An important event in the history of the American Church was the conference of Swedish Church clergy which was held in St. Ansgarius' church, Chicago, Sept. 7-11. Like many events of the greatest import, it was not preceded by any flourish of trumpets or any device to attract public notice. The clergy met together and carefully and devoutly considered matters of the gravest importance connected with Church work among the Swedes of this country. There were present the Rev. Herman Lindskog, of St. Ansgarius', Chicago, the senior Swedish priest of the Church in this country; the Rev. G. Hammarskold, of New York, the general missionary among the Swedes of America, by appointment of the Missionary Board; the Rev. Hugo Holmgren, of St. Bartholomew's, New York; the Rev. Eric Forsberg, of St. Ansgarius', Providence, R. I.; the Rev. J. Hugo Klaren, of Grace church, New Bedford, Mass.; the Rev. A. F. Schultzberg, of St. Sigfrid's, Chicago; the Rev. Olof A. Toffteen, of St. Ansgarius', Minneapolis; the Rev. August Andren, of Immanuel church, Litchfield, Minn.; and Messrs. Alfred Kalin and Elof Boodin, the former a candidate for orders and lay reader of St. John's, Galesburg, diocese of Quincy, and the latter a candidate and lay reader from Minnesota, where he is assisting Mr. Toffteen. The Rev. Charles R. Hodge, dean of Galesburg, was also present, and as priest in charge of St. John's Swedish mission in that city, was invited to share in the deliberations of the conference. The Rev. J. W. Bancroft, general missionary of the diocese of Western Michigan, was also present as a visitor.

A temporary organization was effected by the election of the Rev. H. Lindskog as chairman, and the Rev. Hugo Klaren as secretary. The matters discussed were as follows: 1. The permanent organization of a society of Swedish clergy and others interested in this work; 2. The publication of a Swedish Church paper, which it was decided to publish at Minneapolis, under the title of *The Swedish Churchman*; 3. The uniformity of Swedish services; 4. The supply and education of Swedish candidates for Orders. All these are subjects of intense interest among Swedish Churchmen, and their discussion was marked with ability and great courtesy. Perhaps the greatest interest gathered around the first subject; a series of resolutions presented by Mr. Hammarskold was referred to a committee whose report was unanimously adopted. We give this report in full, as it manifests the animus of the meeting, and sets forth this work in a light entirely new to many American Churchmen. It is as follows:

REPORT OF COMMITTEE ON RESOLUTIONS REGARDING ORGANIZATION

Your committee to whom were referred the accompanying resolutions, deeply sensible of the responsibility placed upon them, would first of all endeavor in the spirit of those resolutions to find some way of urging the importance of our work upon the Church at large.

Perhaps the most common cause of want of interest in this direction may be found in this oft-expressed idea: As our ecclesiastical relations with the State Church of Sweden have not yet been strictly defined by official authority, would it not be advisable to wait for such action before committing the Church to any work among the Swedes?

We would call the attention of the Church to the fact that none of our present clergy were ordained in Sweden; they were all ordained in this country by bishops of the American Church and they are priests of that Church. They represent the Protestant Episcopal Church in the United States in its work among a large and influential class of our community, a class who are daily showing their fitness for the title of American citizen, and who are ready and desirous of becoming American Churchmen as well. They were accustomed to a liturgy in their native land which no one can deny to be Churchly and Catholic, and wherever Swedish work has been inaugurated the temporary use of that same liturgy has always wisely been granted, and so our Swedish immigrants lose their sad sense of lonely desolation amid strange environments when they find the same familiar helps to the spiritual life in this land, and as they lift their hearts and voices to the Lord in the same old chorales and hallelujahs which they used in their native land, their hearts swell with a love for the Church that so manifests her love for them. Our Church is the only religious body in this country that has ever granted this comfort in all its fullness to the Swedish immigrant, who finds that under her fostering care and within her fold he has the same apostolic ministry which he was taught he possessed in the Church of his beloved Scandinavia. Although it is not his own mother Church, he never fails to recognize the family traits of apostolic lineage, and is prepared to learn and adopt her ways with all his heart, as he learns and adopts the language and customs of the country to which he gives his political allegiance.

So this is not a missionary work! We are not appealing to the Church to send us missionaries to convert heathen, or heretics, or even schismatics, but to feed the hungry children of a sister apostolic Church who have come within the radius of her jurisdiction, with the spiritual food which she alone can administer to their hungry souls. Is there any reason why the question of the genealogical tree of the Swedish succession should come between us and the satisfaction of this hungering and longing for the Bread of Life, and this grand opportunity of the American Church to bestow it in accordance with our Lord's commands?

Your committee have found nothing to alter in the resolutions committed to it, beyond a few verbal expressions. They therefore recommend these resolutions, with these slight alterations, for adoption, to serve as a temporary foundation for an organization of a society or association to be devoted to this great work of the Church among the Swedes—a *modus vivendi* for such society until a constitution can be adopted and the society properly organized.

1. *Resolved*, That this conference organize itself into an association for the furtherance of Church work among the Swedes in the United States.

2. *Resolved*, That all Swedish clergymen in this Church, all bishops, clergymen, and laymen, who take a direct interest in the spiritual welfare of Swedish immigrants to this country by reason of having Swedes resident in their dioceses or parishes, be invited to membership in this association, and that all who accept this invitation be considered as active members.

3. *Resolved*, That this association shall meet next year at such time and place as may be fixed upon at this present meeting.

4. *Resolved*, That a committee of three shall be appointed, and instructed to send out a general invitation to membership, to make necessary arrangements for the next meeting, to receive and manage all contributions, and to perform the general duties of a Board of Managers until otherwise decided by the association. They shall also prepare a constitution to be submitted at the next meeting.

C. R. HODGE,
ERIC FORSBERG, Committee.
O. A. TOFFTEEN.

It was decided to hold the next meeting shortly after next Easter in New York.

Public services were held on Thursday and Friday evenings, and most inspiring services on Sunday, including a celebration of the Holy Communion. Sermons were delivered by the Rev. Messrs. Holmgren, Hammarskold, Forsberg, and Toffteen, and after the conference was ended, the clergy met at the Skandinavian Club for dinner, at which the Bishop of Chicago was present.

The following were elected honorary members of the association: The Bishops of Connecticut, Rhode Island, Minnesota, Chicago, Quincy, New York, Colorado, Massachusetts; the Rev. Dr. Greer, Rev. Dr. Tatlock, Rev. Dr. Langford, Rev. Dr. Huntington, Rev. Dr. Leffingwell, Rev. Dr. Brown, of St. Thomas', New York, Rev. Dean Hoffman, Rev. H. P. Nichols, Rev. E. S. Rousmaniere, Rev. Dr. Magill, Rev. F. B. Allen, Rev. John Rouse.

The committee required by the resolutions to serve as a Board of Managers was elected as follows: H. Lindskog, C. R. Hodge, Eric Forsberg. Mr. Lindskog was appointed by the committee to receive any contributions. All other communications should be addressed to the secretary, the Rev. J. H. Klaren, New Bedford, Mass., although any member of the association will gladly give any desired information in his power.

The Living Church

Chicago, September 23, 1893

Rev. C. W. Leffingwell, Editor

THE gentle reproach which St. Paul so delicately expressed to the Athenians from the rostrum of Mars Hill, that they were "too superstitious" (or "somewhat superstitious," as the Revised Version gives t) might almost be urged against the throngs of Christian people who crowd the great hall during the prolonged sessions of the Parliament of Religions in Chicago. The interest, approaching enthusiasm, with which the vast audiences welcome the exponents of false religions, is more phenomenal than the good-natured curiosity of the Greeks who gathered around St. Paul to hear "some new thing." We imagine that the grand Apostle to the Gentiles would greet more sternly these itching ears of nineteenth-century Christians. And what would he say to those who have gone through the world to seek out the most plausible, the most eloquent, the most entertaining representatives of every religion that man has invented, to show it off with hand-shaking and public congratulations to applauding assemblies of American people, while Christian nations are spending millions every year to convert the followers of these false prophets?

THE PARLIAMENT OF RELIGIONS, assembled under the auspices of the great Columbian World's Fair, seems to be, practically, a propaganda of Unitarianism, Old World and New World Theism, sanctioned by authority of a national commission, and countenanced by the presence of a few Roman, Greek, and Anglican prelates. As to the Roman, we do not believe that they have any sympathy with the whole business, but are "improving" the opportunity to popularize a faith and polity that has heretofore failed to harmonize with its environment in this country. As to the Anglican, the members of the Church of England who have appeared on this extraordinary programme are apparently at home there. It must, indeed, be encouraging to the Hindoos and Shintoos and Parsees and Buddhists and Theosophists and Christian Scientists and Higher Criticismists, to hear a clergyman of the Church of England assert, on the platform of the World's Parliament, that "all religions are fundamentally more or less true, and all religions are superficially more or less false." This treason to the Faith to which the reverend speaker had bound himself by a solemn vow, was greeted with "applause" by the vast audience. Thoughtful observers of this spectacular performance cannot fail to note that the sentiments which are most applauded are such as we have above quoted. We add another from the same speaker, which was enthusiastically received: "The religion of the future will be pretty much summed up in the words of Tennyson: 'The whole round world is everywhere bound by gold chains about the feet of God.' (Applause)." So the words of Tennyson are to be the Bible of the future!

FROM one point of view, the Parliament of Religions at the World's Fair is suggestive and encouraging. Never before in the history of the world, we believe, has there been gathered such an assembly of religious teachers and preachers as are now convened in Chicago, and never before have all the kindreds and nations and peoples and tongues of the world united in testifying to the reality of the spiritual and supernatural. It is encouraging to note that thousands are daily attracted by the discussion of truths and principles upon which morality and religion are founded. Amidst all the excitements of the great city and the great Exposition, this vast assembly gathers, day after day, to consider the things not seen. Such a witness to the universal need and creed of humanity has never before been made. Let us hope that there has been some good seed sown, and that this Parliament may be the opening of a door for the advance of the Gospel of our Lord Jesus Christ.

WE REGRET to notice that the election of the Rev. A. C. A. Hall to the bishopric of Vermont is made the occasion of reviving the endless discussion about religious orders. Setting aside all technical language, the plain fact, of which so much is made, is simply this, that Father Hall belongs to a society of clergymen who associated themselves together many years ago for special religious purposes. The character and aims of the organization are well known, and do not seem objectionable except to those who are opposed to all such combinations. In this society a vow of obedience is taken covering the objects for which it has been formed. This obedience, we are assured, is not meant to interfere with the office of the priest who connects himself with the organization, or with the canonical obedience which he owes as a priest to his ecclesiastical superiors. The ordination vow is absolute and the character imparted through ordination is ineradicable; other vows are relative and dispensable. Many of the clergy and even bishops belong to societies of which nothing is known to the uninitiated save that they are strongly oath-bound and that they seem to bear a semi-religious character. No one outside of their folds can know whether or not membership in them influences ecclesiastical action. We may believe that nothing of the kind is intended. Certainly, we recall no instance in which such membership has been made an objection to a bishopric.

IT IS SAID that it is inconsistent with the dignity of the Church that the acceptance of a bishopric should be in any way dependent upon a man's relations with a voluntary society. Stated more generally, this position would be that it is inconsistent with the dignity of the Church that such acceptance should be conditioned by any private relations, especially such as have been voluntarily formed. Yet most people will readily allow that a man must, in making such a decision, consider the circumstances in which he is placed. Every one has certain responsibilities which have been laid upon him by Divine Providence. He may have engagements which he has voluntarily assumed, through marriage for example, or, as in the present case, through membership in a certain society. We suppose there has been no lack of cases where the objections of a wife or other family circumstances, or the advice of trusted friends, have prompted men to decline the office of bishop, but no one in these instances has talked of the invasion of the dignity of the Church. As to any dark and sinister influence on the part of the Society of St. John or the exercise of power incompatible with the proper freedom of priests and bishops, we might as well rest satisfied with the word of the gentlemen who are members of it and who are certainly, so far as has appeared, men of excellent moral character. We accept the assurances of those who are attached to other societies of which far less is publicly known, and there is no reason why we should not do the same in this case. We have no doubt that the society will immediately release Father Hall, if he so desires, from all obligation to its rules, in view of this higher call. But if, after conference with the brethren with whom he is so intimately associated, he should decide, in accordance with their counsel (and in such a case we assume that they can do no more than give their counsel), not to accept the election, no harm will be done any more than in the case of one who acts in accordance with the requirements of his wife or the counsel of his family or other private advisers. For our part, we fail to see anything of a serious nature in the situation which Father Hall's election presents, and we shall refrain from condemning the society until it has done something worthy of condemnation.

The Voice of Warning

He who, feeling called to utter warnings and rebuke the evil tendencies of his time, is brought into collision with the more easy-going views of the majority, must expect his utterances to be received with impatience. The prophets of the Old Testament were not popular men in their generation. They were not warmly welcomed by the kings and priests who insisted upon hearing only smooth things. The same rule applies to reformers in all periods of history. They are rebuked for their exaggerations, or their criticisms are dismissed as mere rhetoric, or they are even taken to task as failing in charity. Doubtless men who are full of a sense of danger from influences which others fail to perceive, who are awake when others sleep, may not always speak with philosophic calmness. Those who choose to confine themselves to a consideration of the form rather than the substance may find much to criticize. But it is better to enquire whether the evil complained of is not after all a real evil; whether, apart from all considerations of judiciousness or tact or exaggeration, there is not a cause for the voice of warning.

The Bishop of Springfield has brought upon himself much severe criticism for certain utterances in his sermon preached at the consecration of Dr. Gailor. Those utterances had reference to the evil of "explaining away pledges and promises, evading oaths by sophistry, which they call interpretation," and the like. The Bishop is, of course, speaking of matters of religion and of the Faith, of the promises made at ordination or upon appointment to office, test oaths, and subscriptions. We do not care to discuss the Bishop's exact language, or to enquire whether this tendency is yet perilously widespread in the Church, or whether it extends largely to those classes to which he particularly refers. We may leave that to those who prefer to divert attention from the main issue which is this, that the evil referred to is a fact of the present period in the sphere of religion; it may even be said, indeed, to be a characteristic fact. One can seldom take up any of the leading religious newspapers, or the secular papers attempting to deal with religious subjects, without meeting with proofs of this. Some of the principal conflicts in the theological world at present turn upon this very point, the endeavor to give a modern and novel interpretation to formulas, the original meaning of which is perfectly well known to everybody.

While we may trust that we have peculiar safeguards in the dogmatic elements of the Prayer Book, everywhere moulded into devotional form, and so made familiar to every worshipper, we have not been entirely without our troubles from this source. It was hardly to be expected that, amid a general tendency to reduce statements of religious faith to a state of solution, and by processes of interpretation to make them mean whatever any one may choose, or disregard them altogether as obsolete forms, the Episcopal Church would enjoy entire immunity. The claim of absolute freedom of thought, all vows, pledges, and professions to the contrary notwithstanding, is undoubtedly struggling among us, as elsewhere, to gain a recognized place. Our true wisdom is, not to deny the presence of such an evil, but to meet it without compromise or toleration. As an esteemed contemporary, *The Church Standard*, has said, (August 12th), some things are settled in this Church and for every minister of the same. "If any man wishes to dispute these things he must go elsewhere to do it. Every minister, at his ordination, is required to bind himself in the most solemn way to accept and conform to certain things as the Church holds that she has received them. If he happens to change

his mind about them . . . if he feels bound in conscience to deny the settled doctrines of the Protestant Episcopal Church and to preach doctrines which she declares to be 'erroneous and strange,' is it not clear that he ought to leave the Protestant Episcopal Church," etc. Again: "Men are admitted to the ministry of the Protestant Episcopal Church on certain conditions, and if they conclude that they can no longer conscientiously fulfil those conditions, then they ought conscientiously to retire from a position which requires them to do so. To retain a privilege while refusing to fulfil the condition on which it was granted, is neither honorable nor honest."

The Bishop of London on Church Reading

The Bishop of London in a series of inaugural lectures in connection with the recently formed London Diocesan Church Reading Union, said that the object of the Union was "to cultivate a definite and systematic study of Holy Scripture, the Prayer Book, Church history, Christian evidence, and Christian literature bearing on moral and social questions," and it was called a Church Reading Society because it expressly and inevitably made the Church the centre of its study. There would, of course, be opportunities for other kinds of study to come in, because they could not study the history of the Church, any more than they can study the writings of the Bible, without a considerable amount of collateral knowledge. The purpose of the society all along was to get the Bible and the Church as the centre of all their studies, and to pursue those studies, under proper guidance, with reference to this central object. Churchmen must of necessity study these matters, but those who did not belong to the Church of England would take a somewhat different line. The Church was a distinct and organized body, and they looked upon it as much more than an aggregation of individuals believing in Christ. It was an organization with purposes and privileges of its own, constituted by Christ to be a channel of grace in various respects to all those who should be members of it. They looked upon it, therefore, as an imperative duty to study the history of the Church as a living and organized body, and the Bible presented itself to them as being, in the New Testament, the outcome—the life and literature, as it were—of the old Church of the Mosaic system; and they found further that the New Testament was also the outcome and literature of the apostolic beginning of the Christian Church itself. The body was constituted first, and the book came from the body and not the body from the book. They therefore held the book as the supreme legislation of the Christian Church, yet they also held to the Christian Church as charged with the duty of giving the Gospel to the world. This book was not only the rule by which they were to act, but also the credentials which were put before the world, and that which, under God's guidance, the Church itself produced, for there was no question that the New Testament was written after the Church was formed and not before. They wanted to know what was the meaning of that book, as far as it was possible for them to understand it; how this Church had lived and grown and spread; by what means it came to its present position; and what were its prospects, work, and rules of working. For this purpose it was proposed that guidance of various kinds should be given to those willing to study. It was intended to guide them in a course of reading, and in obtaining a thorough knowledge of this great subject. Without such help it was possible to lose a great deal of time in wandering over the whole range of literature in order to get the information they required. Besides this, it was proposed to give more direct guidance in the shape of a course of lectures upon definite subjects, such as Christian evidence and the like, and to make these lectures really valuable it would be necessary to study much collateral history. The particular dangers of seeking that mode of instruction would be pointed out, for mechanical work must always accompany intellectual effort. The brain required a certain amount of mechanical action, which must be perpetually maintained, so as to exert itself with perfect ease and without the consciousness of that exertion. The danger of this kind of learning was a tendency to mere superficial knowledge, and the remedy for this superficiality was honest study on their own account. A lecturer would put things to them in a new light, and explain difficulties which might arise. Lectures were not intended for amusement, though of course they might be abused as well as used. With cultivation in secular subjects would come a desire for religious knowledge, and they would learn the meaning of the Bible and the history and privileges of the Church. It was of real importance that their brains should be turned to these questions and that they should not be used simply for the purpose of this present life.—*The Church Review.*

Evolution of "the Hymnal Revised and Enlarged," 1892

To the first Book of Common Prayer, as set forth and established by the General Convention of the American Church, Oct, 16, 1789, there were appended "The whole Book of Psalms in metre, with hymns suited to the Feasts and Fasts of the Church and other occasions of public worship." There were but 27 hymns, and of these 7 are to be found in the Hymnal of 1892, *viz:* Nos. 54, 231, 377, 456, 464, 657, and 659.

"Additional Hymns" to the number of 30 were set forth in General Convention, 1808, and of these, 11 are reproduced in the Hymnal of 1892, *to wit:* Nos. 2, 18, 27, 47, 86, 132, 283, 287, 451, 473, 498.

At the General Convention of 1832 there were material alterations effected as regards the Psalms in metre. From the 150 Psalms of David "Selections" were made to the number of 124, and in the hymns several were dropped from the aggregate of 57 (of the previous years), while many were added, the total number being 212. Of these, after deducting those already stated, 69 have been transferred to the Hymnal of 1892. (These are Nos. 13, 20, 30, 33, 34, 37, 51, 53, 89, 101, 111, 137, 139, 141, 180, 192, 201, 207, 217, 218, 254, 261, 288, 323, 335, 336, 353, 392, 393, 414, 425, 438, 442, 443, 452, 460, 467, 468, 476, 482, 483, 486, 487, 488, 501, 502, 503, 509, 512, 513, 549, 561, 596, 597, 636, 638, 641, 643, 644, 645, 650, 652, 660, 669, 670, 671, 672, 677, 678.) From the 124 "Psalms of the Selection," as they were commonly termed, only 16 are to be found in the Hymnal of 1892, *viz:* Nos. 351, 352, 465, 469, 471, 472, 475, 479, 500, 648, 649, 655, 661, and 662.

At the General Convention of 1865 there were set forth by the House of Bishops, at the request of the House of Clerical and Lay Deputies, 65 "additional hymns," which with the 212 of 1832, brought the total up to 277, and the last hymn bore that number. Of these 65 of 1865, 39 are retained in the Hymnal of 1892. (Nos. 11, 12, 36, 38, 41, 61, 66, 93, 112, 128, 225, 244, 316, 327 330, 344, 345, 365, 381, 386, 402, 406, 407, 408, 429, 433, 434, 439, 450, 461, 490, 507, 565, 593, 606, 639, 651, 653, and 675.)

The Hymnal of 1874 contained 532 metrical compositions derived from the following sources: From the original 27 of 1789, 17 were taken; of the additional 30 of 1808, 18 were selected; of the 212 of 1832, 120 were adopted, and of the 124 selections of Psalms, 60 were used; to these were added 46 of 1865, and 271 new ones introduced.

In the Hymnal of 1892, under the heading of "Index of First Lines," is a note reading thus: "Giving also, in parenthesis, the numbers of such hymns as were in the old Hymnal" (of 1874). By actual count these in parentheses are 305 in number. As has been already stated, the Hymnal of 1892 includes 7 from 1789, 11 from 1808, 16 Psalms and 69 hymns from 1832, 39 from 1865, and having deducted these (142) from the aggregate of 305, above stated, there remains 163 which were transferred from the Hymnal of 1874 to that of 1892, while 374 entirely new compositions are added to "The Hymnal, Revised and Enlarged," of 1892. F.

Letters to the Editor

MORE SUBSCRIPTIONS NEEDED.

To the Editor of The Living Church

I feel quite sure that you will allow me through your personal regard for an old journalist, to draw the attention of the friends of the late Rev. Dr. J. H. Hopkins, and they must be a host, to the fact that a hundred subscriptions at least are still needed to assure the publishers the expense of sending forth his biography in good style. Many are waiting, I am persuaded, to buy the book when it is in print, and do not stop to consider the necessity of their kind offices before publication. This is simply a hint to all such to send in their names without delay to James Pott & Co., as subscribers.

GEORGE F. SEYMOUR.

"THE CHEROKEE STRIP"

To the Editor of The Living Church:

There will be, by the time this is read, 50,000 people living on this tract of land where, as I write, no one save a few railroad men now live. Large towns will have sprung up. Many of them will last, and in a few months, be cities. It is to be a part of Oklahoma. Every penny that is appropriated or has been given in the past few months is needed in the territory already settled. The Board of Missions has no money for us. The Bishop has but little in hand and none promised. The times are indeed hard. But shall we lose our opportunity? Shall the Church be the last and the weakest in the field? Shall we again, as we have elsewhere in the Territory, be chagrined and disheartened by seeing zealous mission work carried on all about us while we lag behind for lack of men and money? Certainly we shall strive not to have it so. But few words are needed to make it plain that it is a matter of prompt giving and expenditure. God will give the increase if we will plant and water. We may just as well be the pioneer Christians of this new land as any other Christian body. There are not a few of our own people coming into the "Strip." We must not neglect them nor let them wander. I ask prompt and liberal help. We need both money and men. Ground must be bought, churches built, missionaries sustained for a few years, and some of this ought to be done at once. It is my earnest prayer that Churchmen will believe this and not delay to give this help. My address is always Guthrie, Oklahoma.

F. K. BROOKE,
Missionary Bishop of
Oklahoma and Ind. Ter.

ROMAN CATHOLICS AND THE SECULAR PRESS

To the Editor of The Living Church:

Your English correspondent, in his letter in THE LIVING CHURCH of September 2nd, gives an instance of the way in which the secular press is used by Roman Catholics, always in their own interests, often to the disadvantage of the American Church. As soon as this particular bit of lying appeared in the Baltimore *Sun*, I wrote to England asking for information of a gentleman there who was likely to give it with accuracy. The enclosed cutting from *The Sun* will show that his refutation of the charge against an Anglican priest was at once given a conspicuous place in that paper. *The Sun* is, I believe, published by a Roman Catholic family, and, as one might expect, the distinction between "Catholic" and "Protestant Episcopal" is consistently maintained in its columns, but in the case cited it deserves the credit of having made the *amende honorable;* indeed, its standard is quite above the general tone of many of our American papers.

But the fact remains—a fact that becomes increasingly important to the members of our Communion—that Roman Catholics are persistently using the daily press in their own interests, and that all sorts of misrepresentations go the rounds, too often unrebuked by American Churchmen. May I make the following suggestions, which some active priest in a large city (as an Easterner, from force of habit, I thought of New York, but a native of that metropolis says, "No, Chicago; New York is *so* provincial!") may carry into effect?

(1.) The formation of a league with its central office in—well, Thanatopolis.

(2.) Branches of this league in other cities; perhaps, at beginning, correspondents appointed from the central office.

(3.) Individual representatives in small towns.

(4.) Every member of the league pledged by his membership to do all in his power, *at once*, to correct any misrepresentation concerning the American Church.

(5.) The right secured to every member to ask and receive, either from the office of the nearest branch, or from the central office, such information as shall enable him to make the needful correction. If a member be incompetent to do this of himself, he should be instructed to put the facts before some person authorized to act in such cases for the league.

I have no doubt that a better outline of this plan may be suggested, but, from personal experience on several occasions, I have seen the great advantage of prompt and definite action in dealing with newspaper stories.

HENRY R. SARGENT, O. H. C.

Holy Cross House, Westminster, Maryland, Sept. 6, 1893.

CONFIRMATION AND THE HOLY COMMUNION

To the Editor of The Living Church

It is assumed by some, that the rubric in the Prayer Book which reads: "There shall none be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed," does not forbid us to allow—and even invite—members of the various Protestant bodies to an occasional Communion in our churches.

I have heard it publicly stated, that the rubric was originally aimed at the practice, in the Roman Church, of admitting children to their first Communion before Confirmation. Is this so? And if so, does that fact preclude its application on the Protestant side? If the Church says that none shall be admitted before Confirmation, is not that the same as saying that none shall be admitted without Confirmation? Shall strangers have privileges in the Church which are denied to her own children? The rubric unmistakably declares the mind of the Church, that Confirmation is neces-

sary (or at least, the being ready and desirous) before admission to the Holy Supper.

It is further said, that "admitted" means, to regular communing membership in the Church, and has no application to an infrequent participation with us at the Lord's Table, of a "neighbor" Christian.

The English Church has decided otherwise, and our branch of the Church has expressed herself as "far from intending to depart from the Church of England,in any essential point of doctrine, discipline, or worship." The 27th canon of the Church of England is entitled "Schismatics not to be admitted to the Holy Communion;" and it expressly enjoins that "no minister, when he celebrateth the Communion, shall wittingly administer the same to any . . . . that are notorious depravers of the Book of Common Prayer, and administration of the sacraments, and the order, rites, and ceremonies therein prescribed." To "admit," then, is to "administer" the Communion, even on a single occasion.

Surely that interpretation of the rubric cannot be correct, which does not make it "one law to him that is home born, and to the stranger." We have no right to belittle, befog, and weaken the Church's claim that Confirmation properly comes after Baptism, and as its supplement, and before the reception of the Holy Eucharist.

It may be urged that to take, and to act upon the rubric, literally, would, in some instances, seem to be impolitic, ungracious, uncharitable. I reply, that the Church is set for the defense of the Faith; and if the laying on of hands be"a principle of the doctrine of Christ," the rubric which guards and bears witness to that principle, ought not to be loosely interpreted and applied, in deference to supposed expediency, or a mere amiable sentiment.

A. W. CORNELL.

Spotswood, N. J.

Personal Mention

The Rev. F. B. Cole has accepted appointment as assistant minister of the church of the Messiah, Providence, R. I.

The Rev. Frederick W. Bailey has accepted the rectorship of the church of the Ascension, New Haven, Conn.

The Rev. Edward T. Carroll has accepted charge of the mission at Leominster, Mass.

The Rev. J. A. Warner has accepted the rectorship of Christ church, Susquehanna, Pa.

The Rev. H. Tarrant has accepted the rectorship of the church of the Atonement, Westfield, Mass.

The Rev. H. B. Trussell has become minister in charge of St. John's church, Wilkinsonville, Mass.

The Rev. Newland Maynard, D.D., returned last week from his tour in Europe.

The Rev. S. S. Lewis has taken charge of St. Thomas' church, Greenville, R. I.

The Rev. Wm. Bogert Walker has resigned the rectorship of St. Peter's church, Bennington, Vt.

The Bishop of Maryland has returned from his vacation in Rhode Island.

The Ven. Archdeacon Moran, B. D., of Maryland, has resigned his archdeaconry to accept the rectorship of Grace church, Elkridge, Md.

The Rev. John Hazen White, warden Seabury Divinity School, returned from Europe by steamer State of California, Sept. 11th, and may be addressed at Faribault, Minn.

The Rev. E. Walpole Warren returned from his vacation in Colorado, Sept. 18th, and began his duties at the church of the Holy Trinity, New York.

The Rev. C. Ellis Stevens, LL. D., D.C.L., returned from his summering on the second Sunday in September, to resume charge of Christ church, Philadelphia.

The Rev. Wm. R. Rainsford, D.D., of St. George's church, New York, returns from vacation about the middle of October.

The Rev. Haslett McKim has withdrawn his resignation of All Saints' church, Navesink, N. J., at the desire of the vestry.

The Rev. Geo. Walker has accepted the charge of Trinity church, Canton, Mass.

The Rev. F. J. Paradise has entered on his duties at St. Luke's church, East Greenwich, R. I.

The Rev. Gilbert Higgs, of Key West, Fla., has received from the University of the South the honorary degree of Doctor in Divinity.

The Rev. W. B. Clarke enters on his duties as rector of Trinity church, Seneca Falls, N. Y., Sept. 15.

The Rev. Chas. A. Denfield, of Providence, has taken charge of Trinity church, Pawtuxet, R. I.

The Rev. J. B. Avirett has resigned the rectorship of Grace church, Waterville, N. Y., to take effect Nov. 1st.

The Rev. J. W. Birchmore has taken charge of St. Bartholomew's church, Cambridge, Mass.

The Rev. John H. Converse has resigned the rectorship of Christ church, Riverton, N. J., and the vestry have declined to accept the resignation, and asked him to withdraw it.

The Rev. W. Moreland is expected to enter upon his duties as rector of St. Luke's church, San Francisco, this month.

The Rev. George M. Christian, of Newark, has had charge of All Saints church, Bay Head, N. J., during the summer.

The Bishop of West Virginia expects to return from Brazil by way of England, Nov. 1st.

The Rev. Pelham Williams has resigned the charge of the mission church of St. John Baptist, St. John, N. B. After Nov. 1st, his address will be, Greenbush, Mass.

The Rev. A. A. Cairns has resigned the charge of Clearfield and Peale, and has been appointed priest in charge of Brookville and Punxsutawney, diocese of Pittsburgh, during the months of September and October.

The Rev. Amos Bannister entered upon his duties as priest in charge of St. Mary's, Beaver Falls, Pa., on Sept. 1st.

The Rev. Robert Bell has become assistant at Calvary church, Pittsburgh.

The Rev. James Jamieson has taken charge of Christ church, New Brighton, diocese of Pittsburgn.

The Rev. W. B. Lowry, on Sept. 1st, takes charge of Grace church, Mercer, in addition to his pastoral care of Greenville and Conneautville, diocese of Pittsburgh.

The Rev. R. C. Smith has accepted the rectorship of St. John's church, Northampton, Mass.

Bishop Burgess, having nearly completed his visitations and ordinations in Vermont, will return to his diocese to meet an appointment on Sept. 24. His address is Peoria, Ill.

The address of the Rev. Gideon J. Burton is now 4003 Chestnut st., Philadelphia, Pa.

The Rev. Dr. I. N. Stanger has removed to 2014 Race st., Phila., Pa,

The Rev. Father Davenport, of St. Clement's church,Philadelphia, has returned from England.

The Rev. John T. Patey, Ph. D., rector of St. Luke's church, New York, has returned from a tour through Canada.

The Rev. Dr. Jas. C. Quinn, of Mason City, Ia., is spending the month of September in Chicago.

Official

THE annual meeting of the Society for Promoting Christianity amongst the Jews will be held at the society's house, 68 East 7th st., New York, on Tuesday, Sept. 26, 1893, at 12 o'clock at noon.

By the constitution, "annual subscribers of $1 and upwards,or clergymen remitting congregational collections of $5 and upwards, or private collectors of that amount,shall be members of the society during the continuance of their subscriptions or collections; and donors of $25 at one time, or clergymen making congregational collections of $100, shall be members for life."

WM. A. MATSON,
Secretary.

THE PORTER MILITARY ACADEMY

of Charleston, South Carolina, twenty-seventh term, will begin Oct. 2, 1893, close June 30, 1894. Climate pleasant and healthful; four deaths in 26 years. Over two thousand boys have attended this school. Its pupils have been and are from the best social elements of the South. Our aim is to rear Christian gentlemen. All attend church of the Holy Communion. Sixty sons of clergymen have been here educated. Among its graduates are twenty clergymen, lieutenants in U. S. Army, midshipmen in U. S. Navy, lawyers, doctors, engineers, mechanics, merchants, farmers. We teach full English course, with thorough mathematical course, Latin, Greek, French, German, mechanical drawing, manual training in machine shop. Accommodations large and comfortable. Nine acres of ground for military exercise and playground. Resident physician. Military discipline, but a system of honor observed. Terms for board, tuition, washing, medical attendance, two uniforms, whole year's books, $250; for sons of clergymen, $150. Five dollars deposit for mending. No extras except for stenography, which is $3 per month if desired. Ten teachers. Send for catalogue. References given and required. 122 cadets last term.

REV. A. TOOMER PORTER, D.D., Rector.
REV. THEODORE A. PORTER, Assistant.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Married

NANCREDE—RODGERS.—On Tuesday, Sept. 12th, 1893, at St. John's chapel, Trinity parish, New York City, by the Rev.Philip A. H. Brown, assisted by the Rev. Geo. H. Houghton, D. D., the Rev. Harry Walstane Nancrede to Emily Kearney, daughter of the late John Kearney Rodgers, M. D.

AGNEW—WAYWICK.—At the home of the bride's mother, in Chariton, Iowa, on Tuesday, Sept. 12th, 1893, by the Rev. Joseph A. Russell, a former rector of St. Andrew's church, assisted by the present rector, the Rev. W. V. Whitten, Miss Laura J. Waywick, daughter of the late William D. Waywick, M. D., and Mr. Wm. L. Agnew, of St. Paul, Minn.

Died

KEECH.—Entered into life eternal, in Denver, Colo., on August 23rd, Estelle Keech, sister of the Rev. F. J. Keech, of Leadville, Colo., aged 23 years. Bishop Spalding read the burial service in Denver, Colo., after which the remains were taken to Maryland, where in Trinity chapel, Charles County, the final service was said.

STAFFORD.—Entered into rest in the early morning of Aug. 17, 1893, Phebe Young, wife of the late Brown Stafford of Canajoharie, N. Y., in her sixty-fifth year.

"Grant her, O Lord, eternal rest."

HODGSON.—Entered suddenly into the rest of Paradise at Sewanee, Tenn., Sept. 11th, the Rev. Telfair Hodgson, D.D., LL.D.

"Moreover it is required in stewards that a man be found faithful."

Let light perpetual shine upon him,and grant him Thine eternal rest, O Lord.

STAGG.—Entered into rest at his home, Brooklyn, N. Y., in the communion of the Catholic Church, on the eve of Aug. 18t, 1893, Thomas Glendore Stagg, at the time of his death, and for several years previous, an honored vestryman of St.Clement's church, Brooklyn, aged 69 years.

"Well done, good and faithful servant, enter thou into the joy of thy Lord."

BUELL.—Entered into life Aug. 19th, at Minneapolis, Minn. Elizabeth Parks, wife of Salmon A. Buell, and daughter of the, late William G. Freeman, formerly of Norfolk, Va.

CROSS.—The Rev. Joseph Cross, D. D., LL. D., passed to his eternal home at Downers Grove, Ill., Sept. 6th, in the 81st year of his age, after an illness of many months, borne with sublime patience and resignation. He came north in April to recover his failing health, and to take in the World's Fair. He never saw the White City, but the Eternal City is now open before him. He hoped to return to Tampa to die among his dear people. but his Heavenly Father ordered otherwise.

"Blessed are the dead who die in the Lord."

Obituary

REV. JOHN HENRY BLACK

On Thursday, Aug. 17, 1893, at Washington, D. C., after a lingering illness, the Rev. John Henry Black. in the 71st year of his age.

The Rev. Mr. Black was graduated at Hamilton College in 1848, and received Holy Orders three years later. During his ministry of forty-two years he served the churches at Williamsport, Somerville, Sing Sing, Newport, Erie, and Renovo, besides laboring strenuously in fields of special and missionary work. He was a man of rare and ripe scholarship, a preacher whose words were of power and sweetness, a staunch Churchman, kind and devoted in all the relations of life, a steadfast friend and helper of his younger brethren in the ministry, and a faithful soldier and servant of Jesus Christ to his life's end. He endured his long and painful sickness with patient fortitude and with perfect submission to the divine will, until it pleased the Most High to release him from his labors and sufferings. Having lived his long, devout, and blameless life on earth, he has fallen asleep, leaning on the bosom of the Son of God, so to await the general resurrection and the life of the world to come.

Appeals

ST. BARNABAS', CAMDEN, N. J.

Our church is small and dilapidated, $900 will repair and enlarge it, and enable us to carry on our mission work more aggressively. Will the friends of thorough Catholic work help us? We have $275.

WM. WIRT MILLS,
Priest.

INDIAN MISSION, FORT TOTTEN, NORTH DAKOTA

This mission was founded by Bishop Walker two years ago, and is doing useful work. During a recent storm the mission chapel was very much injured. The outlay of two hundred dollars became necessary to render it fit for divine service. Help is asked for this purpose. Bishop Walker knows the merits of the case and approves this appeal.

W. D. REES,
Missionary.

GENERAL CLERGY RELIEF

(Legal Title—Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen.)

This fund extends relief to disabled clergymen and to the widows and orphans of deceased clergymen in all dioceses and missionary jurisdictions of the United States.

This fund should not be forgotten in the making of wills.

Contributions may be sent to WILLIAM ALEXANDER SMITH Treasurer, 70 Broadway, New York.

THE GENERAL BOARD OF MISSIONS

Legal Title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in eighteen missionary jurisdictions and thirty-four dioceses, including work among Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

The fiscal year beginning September 1st requires, for the salaries of twenty-one bishops and stipends for 1,200 missionaries, besides support of hosptals, orphanages, and schools, many gifts, large and small.

Remittances should be made to MR. GEORGE BLISS, treasurer, 22 Bible House. New York; communications to the REV. WM. S LANGFORD, D.D., general secretary.

Church and Parish

WILL any person who has Vesper lights to bestow, or dispose of cheaply, kindly communicate with the Rev. ISAAC DAWSON Baker City, Oregon.

WHITE and violet silk embroidered altar cloths, medium size, for sale at moderate price. Have been used for short time. Address St. John's Altar Society, Lansdowne, Del. Co., Penna., Box 44.

WANTED.—A rector to supply the parishes of Farley and Dyersville, Iowa. Address JACOB GERDER or A. C. WALKER, Farley, Iowa.

POST WANTED.—Thoroughly competent organist and choirmaster, with exceptional references; expects large salary, good organ, and proper choir conveniences. Address stating salary, E, care LIVING CHURCH.

For Sale

TRINITY SCHOOL, Tivoli-on-the-Hudson, for sale! A rare chance for any one wishing a thoroughly equipped first-class school property. Liberal terms to any one wishing to continue it as a Church school. Beautifully and healthfully situated for a summer boarding house. Apply to the rector. the Rev JAMES STARR CLARK, D. D.

Choir and Study

Lines Written for a Guest-Book

BY HENRIETTA A. JENKINS

"Abandon care, all ye who enter here,"
And lay aside your sandals; rest and cheer
Await your coming, and the tired feet
Have need of cool refreshment from the heat.

Repose beneath our fig tree and our vine;
Unconscious be to thee the flight of time;
And when the waking comes, eat thou our bread
And drink to fullest measure.

It is said
A stranger guest was entertained one night,
And when the morning dawned, he took his flight.
As, known in breaking bread, lo! wings unfurled,
And rising, angel-like, above the world,
He showered down blessings on that household store
Till room for the receiving was no more!

The benediction of the grateful guest
We likewise crave, tho' of your stay possess'd,
And while you smoke our fragrant calumet
In friendly compact, you must ne'er forget
Our pipe of peace does always incense burn
And light the way for valued guests' return.
But ere you leave us, write in full and plain
Upon these Guest-Book pages, date and name.
They shall be pleasant memories to awake—
Yourself recording angel for our sake.

The next annual choir festival of the diocese of Vermont is to be held in Bennington, Oct. 18 and 19. Mr. S. B. Whitney, organist of the church of the Advent, Boston, will, as usual, preside as musical director.

In our brief memorial of the late Dr. Oliver, officially identified with the parish of the Advent, Boston, so many years, we failed to mention a long-forgotten fact which deserves permanent record. In the first edition of his well-known canticles, set to Gregorian chants, Dr. Oliver first introduced to American Churchmen that exquisite setting of *De Profundis* to an ancient French version of an old ecclesiastical tone, which at once obtained universal currency and continues to this day an edifying feature of Lenten and penitential devotions. The discovery was made in an old French service book that fell in his way as a collector, but the association of his name with such a valuable introduction has been strangely overlooked. It is also very suitable that reference should be made to Dr. Oliver's excellent services on the late Hymnal Committee, as it is understood that it was largely through his influence that correspondence was opened with the English authors of many hymns desired for the new book, and thus a courteous copyright use secured. *Palmam qui meruit.*

Mr. John S. Dwight who recently died in Boston, full of years, at the age of 80, had long held an unchallenged seniority and authority as *arbiter elegantium*, especially in matters connected with musical art in that thoroughly cultivated, musical metropolis. It is worthy of remark, as illustrative of the very brief period of our musical history as a people, that most of it may be gathered up within this single life, of this accomplished gentleman; and no man has exercised a more effective and wholesome influence in the development of a thoroughly enlightened criticism and the encouragement and support of the higher and purer forms of European art, choral and orchestral. Mr. Dwight was an idealist, but he served his purposes with an unswerving and keenly intelligent devotion, and for more than a generation his counsels and judgments in matters pertaining to music, were universally recognized in Boston and Harvard society.

Few lives discover so many strands of strange and romantic incident, interwoven in the general fabric. A Harvard graduate in 1832, he had forecast his artistic predilections by his membership in a little musical club called the Pierian Sodality, much given to the culture of instrumental music. And we recall with singular pleasure his reminiscences of Pierian concert attempts among his contemporaries at the Harvard society dinner only two years ago, in which he mirthfully alluded to his own attempts on the flute, while young Robert C. Winthrop was laboring at the trombone, all this occurring in the gallery of the old Harvard College chapel. Entering the Unitarian ministry for some six years, he then joined that hot-headed band of enthusiasts who inaugurated the Brook Farm Community, a communistic episode dramatically commemorated in Hawthorne's "Blithedale Romance," in which Mr. Dwight remained almost until it collapsed, rendering his best services in musical teaching and literary work on the famous *Dial*. Subsequently he gave some years to study in Germany, and afterwards founded *Dwight's Journal of Music*, the first noticeable paper of its class, in which our first valuable musical criticisms appeared, their power and influence reaching through a long term of years, virtually laying the foundations of musical art and critical culture in this country. Indeed Boston prestige in musical art and the building up of a sound taste and enlightened interest throughout New England is very largely attributable to the strong individuality and consummate intelligence of Mr. Dwight. Indeed, it may be claimed that he was instrumental in elevating not only music but its associated arts to a social recognition and consideration hitherto unknown, thus promoting not only their patronage but intelligent culture among the most influential classes. Mr. Dwight's singular distinction remained undiminished until the last, and it must be a long time before the loss of this highly cultured, genial octogenarian can be made good in the person of a fit successor.

The availability of children's voices for choral duty,—their endurance and tonal value—is eagerly discussed both in the Church and among our denominational brethren. Our most enterprising choir masters are often found contemplating the question in a half-despairing way. Especially where musical appropriations are sharply limited, the scouts and pioneers of the choirmaster have a hard time of it for the most part, the raids and rounding-up adventures netting but inconsiderable or disappointing results. For these zealous explorers, whether in city ward schools, the more hopeful public schools of inland villages, the parish schools, or Sunday schools, find about the same desperate average of throaty, fatally-strained voices, of lads trying to sing an octave below their normal pitch, without musical perception or lyric feeling. Evidently the average singing boy from any or all of these "training schools" is practically, an impossibility. He is, besides, generally uproarious, hilarious, mischievous, and undevout everywhere and at all times. We are not speaking of the exceptionally valuable "finds" which now and then reward the persistent enterprise of the choirmaster; or the phenomenal "good boy," whose solitary example demonstrates the existence of generations of good boys in earlier and more orderly generations of family and social development. We have reference to that disheartening average of lads who are worked up under slow and painful processes from the junior or probation class, to full-fledged choristership. How to coax endurable melodies out of such callous, discordant throats, how to preserve even such voices in their brief juvenility from untimely breakage, are constant questions that crowd the "previous question" of supply and demand. It may be accepted that, with the possible exceptions of refined and finely-mannered communities where boys are brought up as children, and not little men, the situation is not likely to mend. Hundreds, therefore, are turning their inquiries towards the co-operation of girls' voices with boys, of women trebles and altos, doing away with boys altogether, not only at home but in England, which our own Church musicians have regarded as the land of perfection for boys' voices in vested choirs.

At this juncture we encounter a paper by Mr. Joseph W. Ellison, in *The London Musical Opinion and Music Trade Review*, which derives its great and principal value from a remarkable volume of professional testimony, relating to children's voices, boys and girls, at all stages of development. It consists of brief, condensed letters in reply to certain questions submitted. Musicians will recognize the writers as authorities in the questions before them. Mr. Ellison, however, sets out with this very rash preliminary statement, that, from the experience of many writers, the time for the best results for a child chorister are to be had between the ages of eight and ten. This is disproved almost anywhere in England, as in St. Paul's cathedral, where the 38 boy choristers are mostly splendidly developed lads from twelve to sixteen; the most serviceable soloists—and they are all soloists as far as ability to read and execute are concerned—are the middling-grown lads. So of the boys at Westminster, at the Temple church, and at King's chapel, Cambridge, all of which we distinctly recall in evidence.

As to the first question, whether there be any difference between the voices of boys and girls, we have the following replies: *Madame Seiler:*—I never noticed any difference between boys' and girls' voices before puberty. *Miss Helen Kenway:*—It seems to me that in boys there is a greater tendency to force up the chest register than in girls. The two extremes are that boys shout, and that girls too often sing in an undertone. *Mrs. Stapleton:*—Among rough boys the tendency to shout may make their voices harsher than those of girls; but such has not been my experience among those of higher grade. Others may be summarized thus: Girls' voices more shrill and less powerful than those of boys; also lacking the richness of tone that the latter possess. Boys' voices rounder, fuller, more metallic, and stronger than girls' voices up to twelve years of age. Boys of all ages have naturally lower voices; they have at all times greater difficulty and require more force in singing higher tones than girls; they have also a greater tendency to produce throaty tones. Prof. Behnke, a very high authority, (lately deceased) comments on the foregoing opinions, that, as there is no anatomical or physiological difference between the vocal organs of boys and girls, so there can be no material difference between their voices; that the vocal organs and chests of boys are expanded and strengthened by out-of-door sports, so their voices are, generally speaking, fuller, and it may be, richer, than those of girls. The majority of boys have alto voices, and the majority of girls have treble voices.

An equally high authority, and perhaps higher, in the training of boys' voices, Dr. Martin, of St. Paul's cathedral, defining the quality of boys' voices, and their common faults as choristers, remarks: The qualities of boys' voices may be divided into several classes, of which four are most characteristic. First, there is the large horn-like tone, which, when it does not develop huskiness, is of great value; second, there is the light, flute-like voice, of high compass, and of considerable natural flexibility; third, there is the voice of reedy, penetrating tone; and, fourth, the most common voice of all, the voice of fair compass, but almost devoid of ring, and almost incapable of varied expression. Unfortunately, the choir-master has often no other quality of voice to choose from than this fourth class. The most noticeable faults in imperfectly trained choristers are those which arise from lack of power to sustain certain notes, as D, E, (upper part of treble clef), for any length of time; the coarseness of tone, and the want of control over the junction or "break" in the voice between the chest and head registers. It is therefore worth while to repeat the caution that the master should ever be on his guard against forcing the lower register too high in the scale beyond its proper compass,—A, B flat, (center treble clef),—and to guard against coarseness of production. He should also make every endeavor to obtain soft singing and a good quality of tone. Every time the voice is used carelessly, the chances of improving its quality are reduced; and should the practice of using the chest-voice to an undue extent be persisted in after the age of ten, the case may be considered hopeless. Boys with large, full tones are those which experience the most trouble, and those voices are most likely to be ruined by imprudent use. Soft singing is a palliative if not a cure, and constant practice of the vowel "*oo*" is the only remedy known to prevent the undue forcing of the chest register. Dr. Martin's counsels are invaluable in this, as in any other matter of vested choir work.

The succeeding question is of principal importance—the preservation of the boy-voice from fatal deterioration in its final development. The testimony thus far has shown that boys should be trained to soft singing, and require the same delicacy of treatment as do girls' voices, so that the conclusion is irresistible that much of the excessive power and noise procured from boy choirs, especially of the humbler classes, is at the cost of the safety and preservation of the adult voice. The prevailing abuse of boys' voices—found in excessive practice, extended and multiplied services—practically results in the destruction or irremediable impairment of the adult voice. Of the question whether it is a fact that boy choristers who have had exceptionally fine voices very rarely become good singers, five correspon-

dents denied its truth, while one hundred and eighteen confirmed it. The summary from some of these runs thus: *J. B. Welch* cannot quote an instance where fine boy choristers have turned out valuable singers afterwards. The general rule is that they are worthless as adults. *Rev. W. Mann:* I know but few exceptions. I attribute it to the overworking of the boy-voice. *Mr. Arthur Marriott:* It is a fact; because they are worked to the last note of their treble power. *Dr. H. A. Harding:* Yes, I think so; and the reason is that they sing too long with the treble voice. I think it is a cruel shame that boys are permitted to sing at all when their voices begin to break; and I attribute the scarcity of real tenors and basses to this practice. *Rev. Edmund Venables:* I do not know a single boy of my choir who is now a singer of note; very few who are singers at all. *Dr. Stainer:* I have known only three or four cases in my experience of twenty-five years, (*i.e.* where boy choristers became valuable adult singers). *Mr. George Booth:* I have known several remarkable boy soloists who have failed to make any impression as men. *Dr. Chas. J. Frost:* As a rule, good boys become indifferent adult choristers. Such is the verdict; and our experience at home fully supports it. Hardly one of our ephemeral and phenomenal boy soloists is ever heard from after his brief spell of celebrity. Masters Coker, Brandon, and Forbush, with the rest, are become nothing more than exquisite memories of a very brief career. We recall, of them all, only Wm. H. Lee, solo boy in Grace church, Newark, long ago, who became an operatic tenor of some celebrity, and Mr. James Ricketson, long a choir boy in Providence, R. I., who became, and now is, one of our most effective tenors in oratorio and classic music. Of course there are others, but they are exceedingly rare.

Magazines and Reviews

SEPTEMBER

The Literary Digest, Funk and Wagnalls, New York, steadily continues to merit the grateful recognition of every busy reader who must catch a "snap-shot" at the swiftly flying events of the day, if he would not remain in utter ignorance. The *resume* is an orderly and helpful one for all readers, and, preserved, supplies an excellent index to the leading articles appearing at home or abroad, on the commanding topics of the time. We note as an instance of the value of these condensations, that on Lessing and German Literature, comprising a volume in a nutshell.

The Thinker for September, Christian Literature Co., 13 Astor Place, New York, has its multiplied departments, covering all current, exegetical, and theological questions with its usual thoroughness. In its geographical distributions it is a little remarkable that "English Thought" finds no place,—the most fertile and prolific centre of learned and earnest polemic literature—ignoring altogether, *e. g.*, the significant passage at arms between Archdeacon Farrar and Canon Knox-Little. We should say that there is a portentous excess of cerebral and metaphysical activity, with an absence of ethical and evangelistic vigor, as if analysis and speculation were the panacea to heal the spiritual maladies of these disordered times. Let us, at least, be thankful that an *ecclesia agenda* survives this growing strife of tongues and ferment of theorists, and that where there are labor and service, faith cannot utterly perish.

Werner's Magazine, New York, devoted to the culture of the voice, music, oratory, etc., opens (Sept.) with a suggestive paper by Thomas Kelly, S. J., on the First Principles of Voice Production. A single illustration serves his purpose, which is clearly stated and very intelligently presented. There is also a brief but useful synopsis of a paper read at the Chicago Convention of Elocutionists, June 27th, by E. Livingston Barbour, on "Elocution in Colleges and Theological Seminaries," a subject dreadfully neglected in our own seminaries and colleges, and certainly, as far as the ultimate usefulness and success of public speakers are concerned, one of paramount importance. Mr. Werner would serve our Church people an excellent turn could he provide a series of papers on Intoning, or the Musical Reading of the Service.

The Art Amateur (Sept.), Montague Marks, Union Square, New York, is much given up to illustrations in the interests of the art department of the World's Fair, comprising a page of architectural facades and elevations, with a study of the Dutch painters. Mr. Marks has chosen Joseph Israels and his powerful "Alone in the World" for his comments, although the leading men and their productions pass rapidly under review. We are constantly impressed with the thoroughness and sincerity of method in *The Art Amateur*, and heartily commend it to our readers, especially such as are students and learners at home. The accompanying group of art productions in color, may serve either for the portfolio or home embellishment.

The American Architect, weekly, Ticknor & Co., Boston, although devoted chiefly to the practical interests of domestic and civic architecture, presents, on occasion, enough of ecclesiastical design to keep alive public interest in this sorely neglected department of constructional art. In the Sept. 2nd number are given the successful plans in a recent competition for a cathedral in Victoria, B. C. The architects are Evers & Keith, Seattle, Wash., the second and third places being awarded to London architects. The building is very symmetrical, early decorated Gothic, entirely of stone, with a finely proportioned spire; total length, 236 feet; width (transepts), 125 feet; height to ceiling of nave, 72 feet; height of tower and spire, 270 feet; total cost estimated at about $250,000—an honor to the Seattle firm and an admirable structure for Victoria. The design reminds us somewhat of Sir Gilbert Scott's cathedral in Edinburgh, which is called his masterpiece. In the Sept. 9th number there is a colored heliotype of a design for the Collegiate Reformed Dutch church, 77th st. and West End ave., New York, by R. W. Gibson, in which there is a surprising mastery shown in the treatment of genuine Holland motives and traditional art forms. Although Mr. Gibson is an English architect and already widely and most favorably known among us as a student and master of Gothic in its noblest types, and especially by his admirable design of All Saints' cathedral, Albany, his successful and artistic mastery of the ancient Dutch art is equally remarkable and interesting. This exemplifies an æsthetic integrity and that artistic conscience that shrinks from electicism, while it pays a noble and scholarly deference to the historic styles and schools. We congratulate Mr. Gibson on the consistency and historic congruity of his Holland work precisely as we did on a former occasion—the All Saints' cathedral—for the elegance and intelligence of his Gothic.

The Portfolio, edited by P. G. Hamerton, London; New York, Macmillan & Co., contains its masterly reproductions after the great painters. The June number has for a frontispiece a page-plate etching of the celebrated portrait of Innocent X. by Velasquez, a terrible arraignment of the wretched stuff certain popes were made of. Those great portrait painters like Velasquez never missed their man, life's deepest secrets lying plain and open between their lines. The July number has one of Sir Frederick Leighton's finest heads at the fore-front. A sprightly series of local studies—"Aspects of Modern Oxford Life," with improvised illustrations—has much interest. A poetic etching, translation of a Turner water color, will reward study. The August number has a delightful study of Corpus Christi College, Oxford, with colored illustrations of old English pottery. The leading article, on Leonardo Da Vinci and the Study of the Antique, is a searching, well-considered study by Eugene Muntz.

The Magazine of Art, Cassell Co., New York (August), has a lovely page-plate etching, "Dittisham on the Dart," a beautiful example of English rural scenery; a paper on "The New Gallery," which is to supplement the Royal Academy Exhibition, with excellent illustrations of important works; a strong portrait of his wife Hendricke, by Rembrandt; "Street Balconies in North Italy," and spirited illustrations after six out of sixteen of Sir John Gilbert's bequest of water colors to the city of London, all of which will have been pictured when the next number appears.

Book Notices

Vision and Duty. A Series of Discourses. By the Rev. Chas. A. Berry. New York: E. P. Dutton & Co.; Chicago: Congregational S. S. Publishing Society. Price, $1.25.

There is a vigor and freshness about these sermons that the reader, especially if he be a minister, will find helpful and suggestive. The writer has an originality of his own that gives his work a distinctness too often wanting in published sermons. He only consented to publish at the earnest request of his friends, and they were fully justified in the action. It must be understood however that we do not always agree with the position of the writer on the subject of the Church. There is a looseness about his views that we cannot accept. He calls it liberality, but this sometimes becomes license. Still, we enjoy the preaching of this English Congregationalist.

The New Era; or The Coming Kingdom. By Rev. Josiah Strong, D.D. New York: The Baker & Taylor Co.

The former publication of this author, "Our Country," created a universal interest and called the attention of the whole nation to certain great problems of the present and future. This work takes up the subject under new aspects, and the author lays before us a mass of statistics and a mine of thought and reflection on the possibilities of the nation and the Christian Church in the twentieth century. We commend the work, especially to the thinkers and workers on the subject of socialistic relations between employer and employee. The book cannot be too widely circulated and read.

Milk and Meat. Twenty-four Sermons. By Rev. A. C. Dixon, D.D., pastor of the Hanson Place Baptist church, Brooklyn. New York: The Baker & Taylor Co. Price, $1.25.

The first of these sermons on the New Birth illustrates the very superficial theological education of the writer. His exposition of St. John iii: 7, 14, 15 is as crude and wide of the mark as could possibly be, and that, from a Baptist, whom we would least expect to treat Baptism with such indifference. We do not know that we can commend these sermons to our readers except for the fullness of anecdote with which the preacher illustrates his points. The points are not always well taken, however.

The Dictator. A Novel of Politics and Society. By Justin McCarthy, M. P. New York: Harper & Bros.

A novel with a purpose, and written in Justin McCarthy's usual happy vein. The dictator, an Englishman, who has succeeded in reforming the government of a South American Republic, is driven out by rebels. As an exile in England he becomes the lion of the day. He marries the daughter of one of the cabinet ministers, and after much and patient waiting is recalled to assume the reins of government in his adopted home, the Republic of Gloria. The characters are well drawn and the plot original and well sustained.

Books Received

THOS. Y. CROWELL & CO.

The New Redemption. A call to the Church to Re-construct Society according to the Gospel of Christ. By George D. Herron. Price, 75 cts.

Glimpses through Life's Windows. Selections from the writings of J. R. Miller, D. D. Arranged by Evalena I. Fryer. Price, 75 cts.

Of the Imitation of Christ. Four Books. By Thomas a Kempis. New edition. Price, 75 cts.

Opinions of the Press

The Churchman.

THE PARLIAMENT OF RELIGIONS.—We think it entirely probable that one result of the Parliament of Religions will be a kind of religious disintegration. Though, on the other hand, it would be very rash to take this immense show too seriously. It is, after all, largely in the nature of a picnic. It is a gathering of hundreds or thousands of people on a holiday, taking popular instruction on very serious subjects as a kind of interlude. Which again reminds us of "the power of the pulpit"—the power, or attractiveness, of oral instruction, when it is really good. Prof. Max Muller has written a whole library of books, and it is probable that not five per cent. of the people who will listen to him at Chicago have read any one of them. But they will eagerly listen to an address which cannot possibly be so good as any one of his printed books. There are all sorts of lessons in this Parliament of Religions, and we shall see what comes of it.

Church Bells

THE BEHRING SEA QUESTION.—The moral suggested by this page of international history, which is now closed, is one which ought to exert a far-reaching influence over the relations of the great powers. There are many points of difference which must inevitably arise in the intercourse of nations, for which the only solution in past times was war. Even between unfriendly States such a consummation, with the enormous misery, bereavement, and loss which it entailed, was sad enough. But anything tending to produce a bellicose attitude between ourselves and our kindred across the the Atlantic, would be a terrible calamity. We have much in common; we speak the same language; thousands of the citizens of the United States are Englishmen by birth and training; the Church in America is a sister Church to our own. It is a matter of the utmost congratulation that the principle of arbitration should have been adopted, and should have issued from the trial with such prestige.

The Christian at Work.

A WELL-KNOWN CHURCHMAN.—With the passing away of Hamilton Fish at the advanced age of eighty-five an historic figure hidden from public view seems to flash upon the sight and then forever disappear. Mr. Fish's place was rather with a generation that has passed away; he has of late scarcely been associated with living men, so close has been his retirement and seclusion from public view. By birth a New Yorker, Mr. Fish lived to see this city increase in population from less than 100,000 to nearly twenty times that number, and from a struggling little community of merchants and shipowners to a metropolis of the first rank. His life has been a part of this wonderful development, and his character and abilities have honored alike the city, the nation, and himself. Mr. Fish has been successively Governor, Senator, and Secretary of State. All these offices he filled with great credit. And especially valuable was the service he rendered when he was unexpectedly called to the head of the State Department by President Grant. At that time the tone of public life was decidedly low. Against two of President Grant's cabinet officers articles of impeachment were brought, a third was forced to resign, and a fourth was dropped for incompetency. Mr. Fish had many trials—and the proposed acquisition of San Domingo must have been one of them—but he surmounted them all; while his Treaty of Washington, resulting in an arbitration which made it a national landmark, was the crowning act of his public service. Mr. Fish will rank among the very best of our statesmen who have filled the chair of State—a chair associated with such names as Adams, Clay, Webster, and Marcy. Never was Mr. Fish's integrity questioned; his high character he maintained to the end; his public service will ever be appreciatedly remembered by his country.

The Columbian Exposition

EXHIBITS ILLUSTRATING THE RELIGIONS OF THE WORLD

BY THE REV. HENRY C. KINNEY

II.

Every Churchman who is a visitor to our great World's Exposition ought to be deeply interested in all therein which relates to the Anglican Communion, in any of its branches, and especially in whatever is connected with the workings, societies, institutions, or the history of the Church in the United States. To search for such exhibits is the stimulus which leads us to pay our fifth day's entrance fee.

On crossing the ocean for the first time, whatever one does not see, few Americans fail to visit the cathedrals of old England. The railways of that country recognize this. Opposite the magnificent trains which she has installed in the Transportation Building, are large photographs of the cathedrals, abbeys, notable churches, and Church schools and universities, which are on the routes through which they run. If any of her cathedrals are not there the lack can be readily supplied from pictures hung in the galleries of the Fine Arts. Let the Churchman look at them; they are associated with a period as early as that which saw the re-Christianization of Great Britain, and with her succession of bishops. Rulers of India, pictures of some English churches in that Eastern land, are not far distant from that second collection of its own great edifices. The missionary character of the Canadian Church is brought to light in the only proof, save one, which I could find of its existence as a body; this was a photograph of a structure which has been erected for the worship of the Kamloop Indians in British Columbia. It is in the Canadian Building, while the plan of Trinity University is among the Liberal Arts. Missionary groups and scenes are presented in connection with several representations of native life in New South Wales. The strength of the Church in that far-away colony is proven by comparing the photographs of its various leading places of worship, and by examining the religious statistics which are to be found in a little pamphlet prepared for distribution at the World's Columbian Exposition. Not many church edifices in the United States can equal in beauty or in size the cathedral at Sydney. Its bishop, the Metropolitan of the colony, receives a stipend of $15,000. The endowments of three of these dioceses range from $50,000 to $68,000. In 1891, out of 1,132,234 inhabitants, there were over 502,000 who were connected with the Church of England. The Church in America, we thus see, has not only received proofs of her mother's existence, but has also heard, at Chicago, from three of her sisters, each living in a different part of the globe.

Of her own existence there is evidence, not only among the plans of churches—as example, those for St. John the Divine—but among the Church vestments and hangings. Of these last we must recall a remembrance of three. In the collection of the work of Indian women there are two altar coverings by Indians of our own Indian missions. In that which groups together the workmanship of women who, black in color, are natives of our own land, St. Philip's, in New York City, presents for inspection its beautiful hangings for two of the Church seasons. Of societies connected with some of our parishes, the "King's Daughters" and "Girls' Friendly Society" have booths. In works of benevolence there are three links in the chain which Dr. Muhlenburg commenced. If we visit the Minnesota Building a conspicuous model of St. Luke's Hospital at St. Paul meets us. In the Anthropological Building we must be blind if what is being done at St. Luke's in South Bethlehem, Pa., escapes attention. St. Luke's, Chicago, took care of most of the burnt firemen. Its display is that of one that is ever the Good Samaritan, and is shown in its trained nurses and one of its head surgeons, who, within this 600 acres, as within its own walls, have been so assiduous and successful in the treatment of the suffering stranger.

As through the Liberal Art section we hunt for Church colleges and universities, let us enter every division that has over its walls the title of university. We will become convinced, if we had any previous doubts, that the business which, after railroading, demands the largest plant and the greatest cash capital, is that of a university. That institution which, after sinking a million of dollars in grounds and buildings, has an income of $250,000 from its invested five millions, is only just ready to meet educational demands. The World's Fair has indirectly raised anew the question of the expediency and necessity of Church halls as proper annex to such institutions.

Regretting that such halls are not shown where they have been established, as, for instance, at the University of Michigan and Fisk University, after studying what Sewanee and Lehigh University are doing, and looking over a sermon which Bishop Paret delivered at the one hundredth anniversary of St. John's College, Annapolis, let us turn to trace the historical connection of the Church in America with the Church of England. If any institution has been overlooked, the oversight must be attributed, not to indifference or haste, but to the labyrinthian arrangement of bewildering aisles.

Maps in La Rabida make no claim that knowledge of the Atlantic coast was due to Spanish navigators, yet in about every succeeding decade for eighty years after 1492, its successive maps ever show greater and truer knowledge of that coast. If not from Spanish ships, from those under what flag was the information gained? It was certainly not from those of Portugal, whose maritime zeal was turned in another direction. We must conclude that the additional information was derived from England and in a less degree from Holland, the only other great maritime powers of those years. These discoveries commenced with those of the two Cabots in 1494 and 1497, and were continued, as the original maps show, by Frobisher, Barlow, Drake, Raleigh, and probably by others of that nation, whose reports and charts cannot now be identified. With the alluring success in Mexico and Peru in the second quarter of the 16th century, it would seemingly have been the height of folly for Spain to have hazarded vessels and men in expeditions along a goldless coast. For forty years previous to the time when Henry the VIII. repudiated the Papal supremacy, England had contemptuously ignored that republished bull of Alexander the VI., and that redisplayed Vatican chart, dividing all new land between Spain and Portugal, on a line drawn 100 leagues west of the Azores.

La Rabida, with its unexcelled series of maps, is witness both to England's contempt to a division of land in which she was never consulted, and to the fact that so far as it can be connected with any designated navigator, the delineation of the Atlantic seaboard was due, in the largest degree, and, save for the Dutch, exclusively, to England's sailors. The gulf coast was, however, mapped out by Spain. St. Augustine, Florida, was in 1565 the only Spanish landmark in the present United States.

In 1585 Raleigh sent out the colony which settled at Roanoke Island in North Carolina. Whether the Baptism of Virginia Dare, the daughter of one of these settlers, on the Sunday succeeding the 18th of August, 1586, the date of her birth, was administered by a clergyman, the Rev. Dr. Hawks, in his history of North Carolina, is unable to state, owing to the fact that the non-use at the time of the title Reverend prevents the identification of the name of any chaplain. This Baptism, connecting the Church of England and her administration of the Sacraments with the first real colony that was not a mere company of transient soldiers, is also connected with the great gathering of all nations in 1893 by means of a printed book of 1588 which is on exhibit. Its full title is "A Brief and True Report of the New Found Land of Virginia, of the commodities found and to be raised, as well merchantable as others, written by Thomas Hariot, servant to Sir Walter Raleigh." In Dr. Hawks' history it is reprinted, as is also that original history of the colony, in which there is the statement of the birth and Baptism of Virginia Dare.

In the Massachusetts Building, beneath two pictures, one of a number of farm houses clustering about a village church and the other the interior of the latter, there is a piece of a carved oaken beam. Under all is the statement that they are a beam from and pictures "of Scrooby Manor House in which the Pilgrim company met for worship, 1604–1609." Scrooby Manor House was then one of the official residences of the Archbishop of York, but it was at that period leased by Archbishop Sandys to his son, Sir Edward. There Brewster, the minister of the Puritans, resided up to 1609, when the colony emigrated to Leyden, going from thence to Plymouth, Mass. After the hanging, in 1593, of the separatists, Greenwood, Barrow, and Peney, the Church of England treated with leniency those who would not use her service. So marked was this that the first colony which sailed from England to Boston gave out these words from the deck of the vessel: "We esteem it our honor to call the Church of England, from which we rise, our dear mother." From something which can be found within these same walls, but on the lower story, we shall presently find proof of how that love was shown. Before doing this, we must run into a neighboring house known as "Mount Vernon."

Seeking relics connected with the Church we have, at this time, no eyes to see what would, on other occasions, be of great national interest. In the lower hall, we gaze upon "St. Luke's, Newport, parish house (before restoration), built in 1632, situated near Smithfield, Isle of Wight Co., Va., the oldest Protestant church in America." In another corner of the hall there is hung a print of "Bruton parish church, organized 1632, Williamsburg, Va." In the Congregational booth, the New England meeting house of 1627 is identified, with the Fort at Plymouth, Mass. St. Luke's, of 1632, was a church of pronounced ecclesiastical architecture. Entrance to the church was through the tower, which ran almost across the whole front. Support by side buttresses was given to its walls.

Returning to that Massachusetts reproduction of "John Hancock's mansion," (which had been left) a little book catches our eye in one of those cases which has been arranged by citizens of Salem. Printed in Boston, about 1660, it bears the title, "New England persecutors mauled with their own weapon, giving some account of the bloody laws made at Boston against the king's subjects that differed from their way of thinking." It is connected with a very different page in our Church history from that which records its well being in Virginia. We have heard the early Puritan emigrants declaring their love for the Church of England. That love was shown in 1629, by sending back to that country, two brothers, John and Samuel Brown, members of the Colonial Council of Massachusetts, because "they had gathered a company in which the Common Prayer worship was upheld." As the colonies commenced, so had they continued to persecute Quakers, banish Baptists, and imprison and drive out the Churchmen. The pamphlet before us had for its purpose the inciting Charles the II., who had now begun his reign, to remove these obstacles to Church work. Charles had been in his grave almost a year, when the Rev. Robert Ratcliffe began, in 1586, the first Church ministry at Trinity church, in Boston.

Proceeding in our hunt for remains of Church work but now geographical, and to the southward from New England, rather than as heretofore according to the chronological sequence, the map of New York City, dated 1728, which is suspended in the New York building, assigns a site to the Trinity church of that city. If we were to enquire when the parish was established, we should be told, that although the English had been in control since 1674, it was not until 1693 that there were services according to the Church of England, and that Trinity, considered the handsomest ecclesiastical structure in North America, was built in 1696.

No English sovereign has shown so great a devotion to religion as did Queen Anne, in 1702-1714. This, in one instance, was displayed by embroidering, with her own hands, an altar hanging for a St. Anne's church in Delaware. That there was at least one place in North Carolina where, in 1725, the sacraments were administered according to the rites of the Church, is proven by another mute testimony which cannot be impeached. On a silver alms basin, as also on a silver chalice, there is the following inscription: "The gift of Col. Edward Mosely for ye use of ye church in Edenton, in ye year 1725."

In the "women's loan exhibit" which has been placed around the walls of the rotunda of the United States building, not far from where we found Hariot's history, as well as these last-mentioned relics from Delaware and North Carolina parishes, there is a torn certificate of the ordination to the priesthood "by the Bishop of Gloucester," of "Wm. Hooper, M. A., of Boston, New England. The ordination took place, as its records show, "in the chapel of St. James, at Westminster," June (being Tuesday in Whitsun week), 1747. The parchment paper is entitled, but very incorrectly, "a certificate of the ordination of the first minister in America." I know of few documents, however, more full of interest to the Churchman. That journey which Mr. Hooper took in 1747, had at least been taken by Mr. Vesey, of New York, in 1696, and by Cutler, Brown, and Johnson, of Connecticut, in 1722, but granting this, we can yet read between the lines, the necessity of going thousands of miles on a long and dangerous voy-

age, if one would receive proper power to administer the sacraments, the repeated petitions for a bishop, the impossibility of administering in any colony the rite of Holy Confirmation, and the prevalent opinion that bishops must have temporal power.

The World's Fair has, we thus see, disclosed the following steps in the religious history of the American Church: The discovery of the Atlantic seaboard by England, of which its Church, more even than to-day, was then a leading part; the first true colonization; the first Baptism; friendly relations with the Pilgrims; the first church building; persecution of Churchmen in New England; its gradual extension; and the difficulties connected with ordination. What was its position at the time of the commencement of the revolutionary war? Bishop Perry has but recently told us that the largest proportion of those that signed that Declaration of Independence—the facsimile of which is treated at the Columbian Exposition with such respect—were adherents of the Church of England. As it has unraveled itself through relics, there are then but two missing connecting links. There is nothing there relating to the consecration of Bishop Seabury in 1784, or of Bishop White and Bishop Provoost in 1787. Trinity church, Boston; Trinity, in New York City; St. Anne's, Middletown, Del.; St. Luke's, Newport, Va.; Bruton parish, Va.; and St. Paul's, Edenton, N. C., are all in existence, have always maintained their parochial organizations, and have merely changed their official status by substituting for the words Church of England, the initials P. E. C., and by placing in pews Prayer Books in which there have been slight changes in the wording of a few of its prayers.

Would that the other mark of that continuity might have been outlined. Pictures of the ordination in Scotland and England of her first four bishops, under which were placed the succession of their consecrators, would have shown to the world what the Church in America means, when she asserts that she believes in episcopacy. There was a strong necessity for this, because a rival religious body has given to the word "bishop" a new meaning and previously unheard-of origin, and this meaning and this origin which is all that a majority of its visitors from large sections in the United States have ever known, has been most strongly made public in a booth over which is the sign, "Methodist Episcopal Church." As we look at her relics, we first notice the picture of an open grave surrounded by friends, among which was, as is shown by their vestments, one clergyman of the Church of England in his surplice, and six others wearing her black gowns and bands. Under it is printed: "Burial of Mrs. Susannah Wesley, mother of the founder of Methodism, Sunhill Field, 1742." A Bible printed in 1611, next catches the eye. We are told that it was used "by Philip Embury at the dedication of the first Methodist preaching house, New York, Oct. 30, 1768." We have met the title "founder" of a faith, and the words 'preaching house" as associated with a place of worship. A great misnomer is contained in the printed words under an engraving, which states that it is the "ordination of Bishop Francis Asbury, first Methodist bishop, ordained in America, 1784," for one is there represented as being made bishop through the laying on of the hands of three presbyters.

If in some booth, all the references to the Church which we have looked at in so many widely separated places in the Fair, had been collected, the Church would have had in one spot, the best series on the grounds, connecting the early religious history of the United States with its present history.

In lieu of not finding that series in any one place, we have had the zest that comes from the hunt that is in separably connected with any study made at the "World's Columbian Exposition."

A Morning Prayer

Jesus, keep me all this day,
When at school and when at play;
When I work and when I rest,
Bless me, and I shall be blest.

May I do all things as I ought,
May I hate each evil thought;
Let no false or angry word
From my lips this day be heard.

—*Selected.*

To Some Children at Play

BY ELSIE WHITE GAYNOR

O happy boys! O happy maids!
I see you at your sport and play,
It makes me glad yet half afraid,
To-morrow may not be so gay.

I hear you laugh in merry scorn.
That I should hint of coming ill,
And yet, alas! I know too well,
Life is so seldom what we will.

And well I know the future holds
Not joy indeed for every one,
Its disappointments cruel, keen,
Have many a tender heart undone.

But yet, perchance you wiser are,
Who still can live in simple trust,
For over, under, through all things,
There is a Will both good and just.

One Missionary Box

BY MAZIE HOGAN

"I wonder when papa will come back," said Bertie.

"Wonder when papa tum back," echoed Belle.

"Papa tum bat," lisped baby Nell, from her seat on the floor.

"It is such a heavy snow-storm that it will be hard to see the way, and they must come slowly," said mamma, speaking cheerily, though there was an anxious look on her face which Lucy did not fail to note.

Lucy was the eldest daughter, a pretty girl of sixteen, whose bright eyes and flushed cheeks did not betoken health. She was sitting in a warm corner by the stove knitting a scarlet stocking for the baby. The mother, close to one of the small windows, where she could get as much as possible of the fading light, was carefully mending a small coat. Bertie and Belle, six and four years old, were leaning on the sill of the other window, looking out into the snow-thickened twilight, and the two-year old baby played contentedly on the floor with mended toys. In spite of scarcity of furniture, the room had an air of home-like comfort, and a few pretty pictures and handsome mantel ornaments added grace to the home-like furnishings.

The story of the family may be told in a few words, it is but too common in those western wilds. Mr. Wellwood, three years before, was the talented and eloquent rector of a flourishing parish in an eastern city, and his family lived in comfort and plenty. But the same spirit which actuated the early saints and martyrs to give up houses, lands, all earthly possessions, nay, sometimes life itself for the cause of Christ, led him to think his life too easy, and to long to do more for the spread of Christ's kingdom upon earth. The Bishop of North Dakota was a personal friend, and urged his coming to that district, promising him plenty of work.

So they had moved to the North-west, and during these three years had passed through experiences well known to many of our missionaries. The change from the comforts and conveniences of a city home to frontier life was in itself trying, but there were many greater hardships to encounter. The salary was small, and often delayed. The people among whom Mr. Wellwood was laboring were, at their best, rough and often antagonistic, and his ardent zeal met with innumerable discouragements, while among those who were more responsive to his teaching, he found so much want and suffering that he felt he must relieve it, even when by so doing he deprived his own family of the comforts, even the necessaries, of life. Mrs. Wellwood was entirely one with her husband in his generous self-sacrifice, but was sometimes obliged to restrain his free-handed giving which robbed their own little ones.

Their home was small and poorly built, and, set on an open prairie, was exposed to the full force of the cutting icy blasts. Wood was scarce and high, so they must practice economy in fires. The family rule was that no debt should be incurred, and it had never been broken, but it was only kept by such stinting in necessary food and clothing, as was often prejudicial to the health and comfort of the children.

In summer they were very comfortable. Mr. Wellwood and Leonard, the oldest boy, worked the garden, milked the cow, and attended to the poultry, and they needed to buy little. The children, barefoot, and scantily clothed, lived out of doors all day, and grew rosy and sunbrowned. But since this unusually severe winter had set in, everything seemed unfavorable. The potatoes were almost gone, the cow had to be sold in order to buy food for the horse, which latter was a necessity to the missionary in his long expeditions over the prairies. The exposure, together with anxiety and privation, affected Mr. Wellwood's health so seriously, that his wife dreaded lest he should entirely break down, and Lucy had grown pale and thin, and coughed incessantly.

"Lucy must have flannels, and you must have an overcoat," said the mother, decidedly, a few weeks before, when the bitter cold weather first set in. "I think there are fifteen dollars left; when you go to town to-morrow, you must get them."

"My dear," was the deprecating answer, "I don't think you will find anything in the purse. You know the Millers lost a child last week, and I found they had no money for a coffin so—"

"Well," interposed his wife, hastily, "you and Lucy must wait until pay day." She uttered no word of protest, she knew the Millers had been most bitter in their hostility to her husband's ministry, and she honored the Christ-like spirit that "of its penury gave all that it had" for the relief of wants greater than its own, but it seemed hard that Lucy and he should suffer. She did what she could, lined the worn-out over coat with bits of old dresses, and kept her daughter as warmly clad as possible, but her husband grew thinner and paler, and Lucy coughed more and more.

This morning he was sent for to baptize a sick child twelve miles away, and she had begged him to take Leonard with him. She felt more at ease about him, if the stout strong boy of fourteen went along. They were to stop at the nearest town, four miles distant, and receive the

Without a Competitor.

Dr. Price's Cream Baking Powder

Is so far beyond other brands of baking powders in its purity, wholesomeness and leavening power that it is practically without a competitor. Adulteration prevails to such an extent that the consumer in many sections is at the mercy of the venders of the ammonia and alum baking powders Dr. Price's Cream Baking Powder is the only powder prepared by a physician of high standing, and almost the only pure Cream of Tartar powder to be obtained.

You have noticed that some houses always seem to need repainting; they look dingy, rusted, faded. Others always look bright, clean, fresh. The owner of the first "economizes" with "cheap" mixed paints, etc.; the second paints with

Strictly Pure White Lead.

The first spends three times as much for paint in five years, and his buildings never look as well.

Almost everybody knows that good paint can only be had by using strictly pure White Lead. The difficulty is lack of care in selecting it. The following brands are strictly pure White Lead, "Old Dutch" process; they are standard and well known—established by the test of years:

"ARMSTRONG & McKELVY" (Pittsb'gh)
"BEYMER-BAUMAN" (Pittsburgh)
"DAVIS-CHAMBERS" (Pittsburgh)
"FAHNESTOCK" (Pittsburgh)
"MORLEY" (Cleveland)
"ANCHOR" (Cincinnati)
"ECKSTEIN" (Cincinnati)
"KENTUCKY" (Louisville)
"SHIPMAN" (Chicago)
"SOUTHERN" (St. Louis and Chicago)
"COLLIER" (St. Louis)
"RED SEAL" (St. Louis)

For any color (other than white) tint the Strictly Pure White Lead with National Lead Company's Pure White Lead Tinting Colors, and you will have the best paint that it is possible to put on a building.

For sale by the most reliable dealers in paints everywhere.

If you are going to paint, it will pay you to send to us for a book containing information that may save you many a dollar; it will only cost you a postal card to do so.

Chicago Branch, State and Fifteenth Streets.

NATIONAL LEAD CO., 1 Broadway, New York.

quarterly remittance, which was due to-day, and therewith purchase sundry necessaries, together with the overcoat and flannel.

"Put in more wood, Lucy," said the mother, "we must have the room warm for papa," and putting down her work, she rose and commenced preparing tea, while Lucy set the table. A frugal meal it was; she had hoped for her husband's return with certain bundles which would add to their supper, but it was too late to wait longer.

At length, just as it was growing too dark to see far over the snowy plain, Bertie called out: "Here comes papa!" and Belle, as usual, echoed, "Here tums papa!" but baby Nell was asleep on the floor. Lucy gathered her up in her arms, and stood close to the window, looking at the dilapidated buggy with its two inmates approaching through the blinding snow. Her slender form and fair regular profile, and the baby held against her breast, were clearly outlined against the bright background, as the mother lighted a lamp. Mr. Wellwood, his artistic instincts surmounting his weariness and fatigue, stood for a moment after climbing from the buggy which Leonard drove around to the stable, looking at the pretty picture, which reminded him of a painting of the Madonna he had seen; then with a deep sigh passed on to the house.

The children gave him an uproarious greeting. His wife looked at his face, and said at once: "The remittance did not come?"

"No," he said, wearily taking off the threadbare overcoat, and sitting close to the stove, spreading out his almost frozen fingers to the blaze, "there was a note instead, saying it would be sent in a month, the first of January."

"The children's Christmas!" murmured Lucy to herself, but she did not speak aloud, and there was silence until Leonard came in, with his heavy boots and merry voice, and between him and Bertie and Belle there was a good deal of talk at the table.

"My dear," said Mr. Wellwood, after the little ones were in bed, and only Lucy and Leonard sat with them. "I must open an account at Mr. Hall's store to-morrow. I did not like to do it without consulting you, but we cannot let the children suffer."

"Oh, papa!" breathed Lucy, to whom such an idea seemed heresy, but Leonard said, boldly: "I wanted papa to get some things to-day. Everybody does and we could pay when the money comes, but he would not."

"Yes, it must be done," said Mrs. Wellwood, but she said it with an effort. They had clung so persistently to the plan of avoiding debt altogether, that this seemed like a step downward. In the midst of the silence which fell upon them, came the sound of a loud halloo. Leonard threw open the door, and the snow-laden blast which swept in nearly extinguished the lamp.

A rough voice called out: "Here's a box for you, neighbor. Send out your boy to help me bring it in."

Leonard ran out, and they brought in together a large wooden box, which seemed to fill the little kitchen. Mr. Hall, a tall stout man with shaggy hair and beard, stood by the stove, warming his hands, while streams of melted snow ran from his clothes, and stood in puddles on the clean floor, and said: "I was at the station, you see, and the freight agent told me there was a box for you, asked me to tell you, and I says to myself: I'll take it to him. Parson Wellwood's done me many a good turn, and, here's a chance to pay him back. So here 'tis, and I must be going."

They thanked him cordially, and he rode on to his home, two miles farther.

"Couldn't we open it to-night?" pleaded Lucy, but Leonard had already rushed for a hatchet, and in a moment the cover of the box was off.

On top lay a letter which said that Mr. Wellwood's old parishioners of the church of the Holy Comforter, sent the box as a slight token of the deep affection which they yet bore him. His eyes and those of his wife were wet, but the children's impatience brooked no delay, and the thick paper was removed, displaying piles on piles of useful and beautiful articles. First, a handsome heavy overcoat, the sight of which caused Mrs. Wellwood's eyes to overflow, then a warm flannel dress and jacket for the mother, a suit of clothes each for Leonard and Bertie, and sufficient soft cashmere for the three girls. Below were flannel under-garments of all sizes, piles of woolen stockings, shoes for every one, warm hoods for the female portion of the family and fur caps for the males, mittens and gloves, a silk quilt, thickly wadded, bearing the autographs of the ladies of the parish, several late magazines, a few new books for which Mr. Wellwood had vainly longed, a bound volume of the *Youth's Companion* and a copy of THE LIVING CHURCH, the label of which showed that it would continue coming for a year.

They had all exhausted their exclamations of wonder and delight, and were silent, when Lucy drew from the depths of the box, a square package, marked, "For the children's Christmas." It was put away unopened, and then Leonard handed his mother a tasteful writing desk, bearing her name. She opened it, and found it stocked with plentiful materials for writing: paper, postal cards, envelopes, paper wrappers, and stamps, while among them lay a crimson silk embroidered bag, which when opened, disclosed four shining golden eagles.

The value of the gift can only be realized by those, who like the Wellwoods, have known what it is to be in actual need of essentials. The mother's eyes brimmed over and glittering drops fell upon the shining coin. The father raised his hand, and solemnly said: "Let us pray."

Among the scattered treasures of the box they knelt, and every heart echoed the words of the General Thanksgiving, with the special clause for those to whom "late mercies had been vouchsafed." After the Lord's Prayer they rose from their knees, and if the ladies of the church of the Holy Comforter could have seen the grave thankfulness on the four faces, there would have been no question among them whether the sending of missionary boxes is advisable.

STARVED TO DEATH

in midst of plenty. Unfortunate, unnecessary, yet we hear of it often. Infants thrive physically and mentally when properly fed. The Gail Borden Eagle Brand Condensed Milk is undoubtedly the safest and best infant food obtainable. Grocers and Druggists.

CHICAGO TO PEORIA VIA THE WABASH

The Wabash R. R. have placed a through coach daily except Sunday on their Banner Limited, leaving Chicago 10:32 A. M., arriving Peoria 3:40 P. M. Returning, leave Peoria at noon, arriving Chicago 5:10 P. M. They also have through car service to Peoria leaving 2:32 P. M., and on their Vestibuled Limited leaving 9:00 P. M.

A wonderful stomach corrector—BEECHAM'S PILLS.

Financial News

Aside from the steady gain in bank deposits and retirement of several millions of clearing house certificates, very little progress has been made during the week toward the rebound from the panic level. The market for securities has been listless and shows a downward tendency once more. Undoubtedly the successive advances in value have been too rapid to impart a healthy tone to the strength gained, but the decline is not so much a corrective reaction as might be desired, but is due more to the disheartening mood in which the dilatory course of the Senate leaves the people. The useless and seemingly endless supply of talk in that deliberative body is beginning to have a bad effect, and unless party politics and the country's needs can be separated and something tangible accomplished in the right direction, we will probably have a repetition of the mid-summer disasters.

As the regain of confidence and consequent return to a better condition of business was predicated on a firm conviction that Congress would afford proper relief, especially after the Lower House had met its obligation, it is evident that a prolonged failure of the upper branch to perform its duty will have the effect of wiping out that confidence, and leave the country in its original plight.

While it is difficult to imagine that the interests of the country will be subjected to such treatment, nevertheless people are becoming restive and a retrogressive spirit is slowly asserting itself. C.

New York, Sept. 16th.

Foods

GIVE · THE · BABY

MELLIN'S

FOR INFANTS AND INVALIDS.

TRADE ORA ET LABORA MARK.

FOOD

IF YOU WISH your infant to be well nourished, healthy, and vigorous.

THE · BEST · FOOD

For Hand-Fed Infants, Invalids, Convalescents, Dyspeptics, and the Aged.

Our Book for MOTHERS.

"THE CARE AND FEEDING OF INFANTS,"

Mailed free upon request.

DOLIBER-GOODALE CO., BOSTON, MASS

BOVININE

Restores vitality until it matches the vigorousness of youth. 41

Aids to History

By Anna F. Rudd,

Teacher of History in St. Mary's School, Knoxville, Ill.

Price, Postpaid, 50 Cents.

A Discount on Orders of Six or More Copies.

This is a companion book to Swinton's "Outlines of History," but will prove helpful to teachers and pupils using any General History, and to those who wish to study history without the advantage of class instruction. They have in these papers the help of a teacher of many years' experience.

"I can unhesitatingly recommend your 'Aids,' and should be glad to see it used in every class engaged in studying this truly valuable branch of High School education."—C. H. WOOD, Supt. Schools, New Harmony, Ind.

ST. MATHEW'S HALL, San Mateo, Cal.—"Until the introduction of the 'Aids to History,' (which work has placed your fellow teachers under weighty obligations to you), we were quite at a disadvantage in the teaching of General History. In your little book, however, we have found just the needed assistance, and are right glad to hear that you contemplate issuing another edition. We shall use it."—MRS. H. H. HOWE.

Address "AIDS,"

St. Mary's School, Knoxville, Illinois.

Proprietary

Health! Can you buy it? Yes, when it is possible with a single box of

Beecham's Pills

(Tasteless)

WORTH A GUINEA A BOX.

to cure Indigestion Biliousness and Sick-headache. 25 cents a box. 5

25 CTS. PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS.

Miscellaneous

View of the World's Fair

FREE Send two cents in postage to F. B. Bowes, General Northern Passenger Agent, ILLINOIS CENTRAL RAILROAD, 194 Clark Street, Chicago, Ill., for a free copy of a large, colored bird's-eye view of the World's Fair and vicinity. It is mounted on rollers for hanging up, and will be found of value as a souvenir, and for reference.

Steel JOSEPH GILLOTT'S Pens

THE MOST PERFECT OF PENS.

NOW EXHIBITED AT THE

COLUMBIAN EXPOSITION, CHICAGO,

Manufactures Build'g, Dept, H, Group 89.

LARGEST WATCH HOUSE in the world. Lowest Prices. Send for free catalogue SEARS, ROEBUCK & CO., Minneapolis, Minn.

A Special Combination Offer

Our subscribers can save themselves both time, trouble, and expense by ordering through us the periodicals mentioned below. The rates on each are lower than can be obtained on each separately, and one letter and money order or cheque to us will save three or four to different publishers.

THE LIVING CHURCH (in advance) and	
The Living Age	$9 50
North American Review	6 50
The Forum	6 25
The Century	5 25
The Art Amateur	5 50
Harper's Monthly	5 25
Harper's Weekly	5 50
Harper's Bazar	5 50
Atlantic Monthly	5 50
Scribner's Magazine	4 75
St. Nicholas (an illustrated magazine for boys and girls)	4 75
The Review of Reviews	4 25
Harper's Young People (illustrated weekly for boys and girls from six to sixteen)	3 75
Good Housekeeping	3 75
Mother's Nursery Guide	3 75
English Illustrated Magazine	3 50
Youth's Companion (new subs. only)	3 50
The Quiver	3 00
Cassell's Family Magazine	3 00
Childhood	2 75

Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication. Address,

THE LIVING CHURCH,
162 Washington St., Chicago, Ill.

BINDING CASES

Our subscribers desiring to preserve their copies of THE LIVING CHURCH for future reference, can obtain the Emerson Binding Cases of us, neatly bound in cloth, with the title lettered in gold on the front cover. Price, 75 cents each. Address

THE LIVING CHURCH,
162 Washington St. Chicago, Ill

Domestic Outfitting

We buy lamp-chimneys by the dozen; they go on snapping and popping and flying in pieces; and we go on buying the very same chimneys year after year.

Our dealer is willing to sell us a chimney a week for every lamp we burn.

Macbeth's "pearl top" and "pearl glass" do not break from heat; they are made of tough glass. Try them.

Pittsburgh. GEO. A. MACBETH CO.

25c, And your money back if you want it—Vacuum Leather Oil that saves the life of leather.

Patent lambskin-with-wool-on swob and book—How to Take Care of Leather—both free at the store.

Vacuum Oil Company, Rochester, N. Y.

The Simplex Printer

A new invention for duplicating copies of writings and drawings.

From an original, on ordinary paper with any pen, 100 copies can be made. 50 copies of typewriter manuscripts produced in 15 minutes. Send for circulars and samples. AGENTS WANTED.

LAWTON & CO.,
22 Vesey St., New York.

Toilet

BUTTER MILK
TOILET SOAP

OVER 1,000,000 Ladies who have used it Pronounce it the Best Soap in the World for the

COMPLEXION.

Excels any 25 cent soap. Ask your Dealer for it. Full sized sample, 12 cents. Beware of imitations.

COSMO BUTTERMILK SOAP CO.,
84 Adams Street, Chicago.

Miscellaneous

"The Perfection" *Only Dress Stay* *Gutta Percha* having a *Triple Silesia Cap*, will not cut through nor rust. Manufactured by

The Detroit Stay Co.

Ferris Good Sense Waists

HAVE MANY IMITATORS BUT NO EQUALS. Be sure your waist is stamped "GOOD SENSE."

NO MORE ROUND SHOULDERS; the KNICKERBOCKER is the only reliable Shoulder Brace and Suspender combined, also a perfect Skirt Supporter.

Sold by Druggists and General Stores, or sent postpaid on receipt of $1.50 per pair, silk-faced, or $1 plain. Send chest measure.

Address KNICKERBOCKER BRACE CO. Easton, Pa.

Sanitariums

Los Angeles, Cal.

Pacific Sanitarium

One of the most complete structures for hospital purposes on the coast. It has an aseptic operating room, sun parlor, sun porches, sunny, well ventilated rooms, and electrical conveniences of every kind. Physicians in distant places can send their patients here and feel that all that skill and care can accomplish will be done for them References from the profession and from former patients. Address DR. J. E. COWLES, Pico and Hope streets, Los Angeles, Cal.

Kenosha, Wisconsin.

Pennoyer Sanitarium.

New, modern building, with luxurious appointments, including elevator, gas, hot water heating, ths, electricity, massage, etc. Trained nurses, experienced physicians. Spacious grounds (75 acres). Everything first-class. or illustrated prospectus, address,

N. A. PENNOYER, M. D., Manager.

Insane or otherwise objectionable cases not received.

Baths and Bathing

Sea bathing has certain elements of tonic force which are absent in the use of fresh water; but these are really due to the saline qualities of the water. To a certain extent, therefore, the tonic effects of a sea bath may be secured at home by salting the water employed. Of course the addition of sodium chloride does not quite give sea water, but it supplies the principal ingredient. In many places it is possible to obtain "sea salt" at the druggist's and similar stores, and in this manner one may fancy, at least, that he is breasting the billows of old Ocean, with all that the fancy implies. If a teaspoonful of the tincture of benzoin be added to the bath thus prepared, a delicious perfume will be secured. In using salt water, the rubbing and friction should be done before coming from the bath, immediately after which wipe dry and don appropriate raiment. It is scarcely necessary to remark that persons suffering from eruption of the skin, or having any abrasion, want to keep out of salt water.

While the matter of sea bathing is under discussion, it may be mentioned that in Ireland a seaweed bath is strongly commended as a cure for colds of the throat and chest. Half a dozen leaves of the common seaweed are put in a vessel and two quarts of cold water poured over them. In twenty-four hours this will be quite brown in color, and have quite a strong flavor of the sea. It is then ready for use, and is applied with a sponge, about the affected parts, after a bath in the usual manner to open the pores. It is said to be excellent if applied in a cold sponge at morning, for the relief of colds, coughs, and sore throat.

Scented baths are quite popular in certain circles, but not every one can afford them. Some of them, however, can be prepared at slight expense. That by the use of benzoin has been already sufficiently suggested. Bath bags of crushed lavender flowers may be purchased for a few cents, and give a very satisfactory perfume. Dried violets may be used, a handful, more or less, being soaked in hot water for an hour. The scented water is added to the bath, and will be found to give a fine and lasting fragrance. Rose, lily, lilac, or heliotrope baths are prepared by adding the extracts or toilet waters of those perfumes; while lemon juice gives the lemon bath, aromatic vinegar or salts being an accessory to the Turkish bath.

The vapor bath is more strictly a medical accessory; but as it may sometimes be desirable to employ it when neither a physician nor a trained nurse can be at hand to oversee the operation, the following instructions will show the different methods of procedure: For a hot brick bath, set a red-hot brick on end in a can, small bath, or other suitable vessel; place the latter under a chair, on the seat of which a piece of flannel is spread. The patient, undressed, sits on this flannel, and he and the chair are well wrapped in blankets to exclude the air; his head is to be uncovered. Open the blankets a little at the bottom, and carefully pour about a pint of boiling water over the brick, and keep up the steam by occasionally repeating this. The patient remains in the bath until relieved by perspiration. To make a vapor bath in bed with hot wet bottles, fill about six oval-shaped, half-gallon stone bottles with boiling water; cork well, and fold each in hot wet flannel. Lay over the bed a waterproof sheet and a blanket; place the patient on these, cover him with a blanket, and distribute the hot bottles about him—one to each side, to the calf of each leg, and to the sole of each foot. Wrap up well with extra blankets, and tuck in to retain the heat. For the spirit lamp bath, place a damp towel over the seat and before the front of a cane-bottom chair, under which a spirit lamp is lighted, and over the lamp a tin vessel with boiling water in it. The patient, enveloped (except the head) in four or more blankets, sits on the chair until free perspiration occurs. With these instructions carefully followed, any intelligent person can administer a vapor bath, from which the patient should be immediately transferred to the bed, without exposure to the air, and warmly covered. A warm water bath should follow a little later, to remove the traces of perspiration, but care must be taken not to exhaust the patient.—*Good Housekeeping.*

Practical Sayings

For fruit stains, dip the spots several times in hot milk.

Keep flowers fresh by putting a pinch of soda in the water.

Keep a small box filled with lime in your pantry and cellar; it will keep the air dry and pure.

Prick potatoes before baking so that the air can escape; this will prevent their bursting in the oven.

Soda is the best thing for cleaning tinware; apply it with a damp cloth and rub well, then wipe dry.

For sore throat, beat the white of an egg stiff, with all the sugar it will hold, and the juice of one lemon.—*Good Housekeeping.*

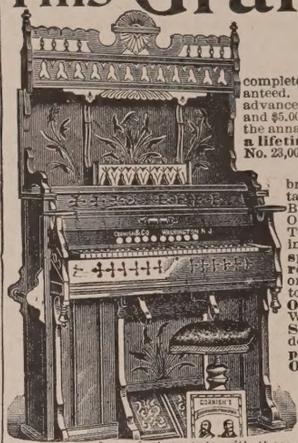
HORSFORD'S ACID PHOSPHATE

FOR IMPAIRED VITALITY

and weakened energy, is wonderfully successful.

Organs

This Grand Organ
$45.00



complete with stool and instruction book. Safe delivery guaranteed. Free test trial in your own home without a penny in advance. Price $45.00 cash or $50.00 on credit, $10.00 down and $5.00 per month. **This offer stands unequalled** in the annals of organ making. It is **the red letter offer of a lifetime**—never equaled, and never will be. This is our No. 23,000

GOOD HOPE ORGAN

brand new, (exactly like cut) absolutely perfect, containing all the latest and best improvements. Solid Black Walnut Case. **10** Effective Stops, **3** Sets Orchestral Toned Reeds, Double Octave Couplers, New Tone Swell, Grand Organ Swell, all known modern improvements, making a **complete Parlor Organ, specially warranted 10 years.** The **regular retail price of this Organ is $78.00.** This is but one of **MANY BARGAINS** in Organs and Pianos to be found in our mammoth Illustrated Catalogue. **Organs from $27.50 up. Pianos from $175 up.** We send it absolutely **FREE** to anyone, anywhere. **Send for it at once** and see how much better you can do by buying from our factory **at manufacturer's prices.** It shows you how you can get **the best Organs and Pianos** at bed rock prices for cash or

ON EASY CREDIT.

Remember we do **the largest business in the world,** and can do better for you than anybody in the world. **Investigate our methods.** Compare our prices and our instruments with those offered by dealers. Ask any bank or commercial agency in the U. S. about our responsibility. **Our factory is always open for inspection,** and if you live within a reasonable distance and wish to purchase, **we will pay your expenses.** Don't delay—act at once. This offer will not last forever. When writing mention this paper.

CORNISH & CO., Established 27 Years. **Washington, New Jersey.**

Financial

Safe Investments for Savings

$100, $200, $300, $400, $500,
$600, $700, $800, $900, $1000

7% GOLD
Mortgage Bonds

Secured on land and buildings in City of Chicago

Money in Safety Deposit Boxes does no one any good.

PEABODY, HOUGHTELING & CO.,
59 Dearborn Street, Chicago, Ill.

INVESTMENTS

C. H. WHITE & CO.

BANKERS.

72 Broadway, New York.

Send for lists of city, county, and school district bonds, netting from 3½ per cent. to 6½ per cent. Bonds delivered to purchasers wherever desired, free of expense.

LANDS FOR SALE.

By the Illinois Central R. R. Co., at Low Prices and on Easy Terms, in Southern Illinois.

The best farm country in the world for either large or small farms, gardens, fruits, orchards, dairying, raising stock or sheep. A greater variety of crops, with a greater profit, can be grown on a less amount of lands in this country than can be raised in any other portion of this State. Don't go elsewhere to buy lands for farms until you see Southern Illinois. All sales made exclusively by the Land Commissioner, I. C. R. R. Co.

Special inducements and facilities offered by the Illinois Central Railroad Company to go and examine these lands. For full description and map, and any information, address or call upon

E. P. SKENE,
Land Commissioner I. C. R. R. Co
78 Michigan Ave., CHICAGO, ILL.

The **NEW POLICY** of the Massachusetts Benefit Life Association has no superior. It gives **Cash Dividends, Cash Surrender Values, Paid-Up Insurance,** and other desirable options.

OUR HYMN SLIP FILLS A LONG FELT WANT. EVERY MINISTER SHOULD HAVE ONE. ENCLOSE 2¢ STAMP WITH NAME AND ADDRESS TO US AND YOU GET ONE. FARRAND & VOTEY DETROIT, MICH., U.S.A.

Table Water

"The Pearl of Purity."

SARATOGA KISSINGEN WATER

Is the Only Table Water bottled with its own natural Gas just as it flows from the spring.

Sparkling Delicious.

It is positively pure, as it flows up through 492 feet of solid rock and is not exposed to the air until opened for use.

"ON THE SIDE IT HAS NO EQUAL."

SARATOGA KISSINGEN GINGER ALE

Tastes better and is better than any other because it is made from the Positively Pure Saratoga Kissingen Water without exposure to the air. It contains no manufactured Carbonic Gas.

Both Sold Everywhere.

IN BOTTLES ONLY.

The Saratoga Kissingen Spring Co.,
10 Saratoga Springs, N. Y.

A ONE cent stamp will carry this copy of THE LIVING CHURCH to some friend, who will appreciate the favor.